

A.N. 5370  
THE ~~NOT TO BE ISSUED~~  
HISTORY  
OF  
NADIR SHAH,

Formerly called  
*Thamas Kuli Khan,*

The Present Emperor of PERSIA.

To which is prefix'd  
A short HISTORY of the *Moghol* Emperors.

At the End is inserted,  
A CATALOGUE of about Two Hundred  
MANUSCRIPTS in the *Perſic* and other *Oriental*  
Languages, collected in the East.

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By JAMES FRASER.

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The SECOND EDITION.

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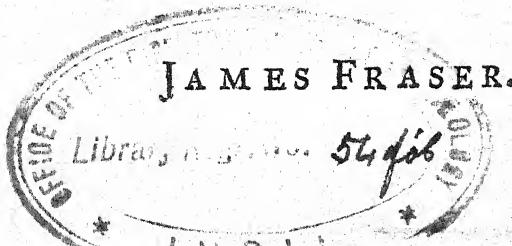
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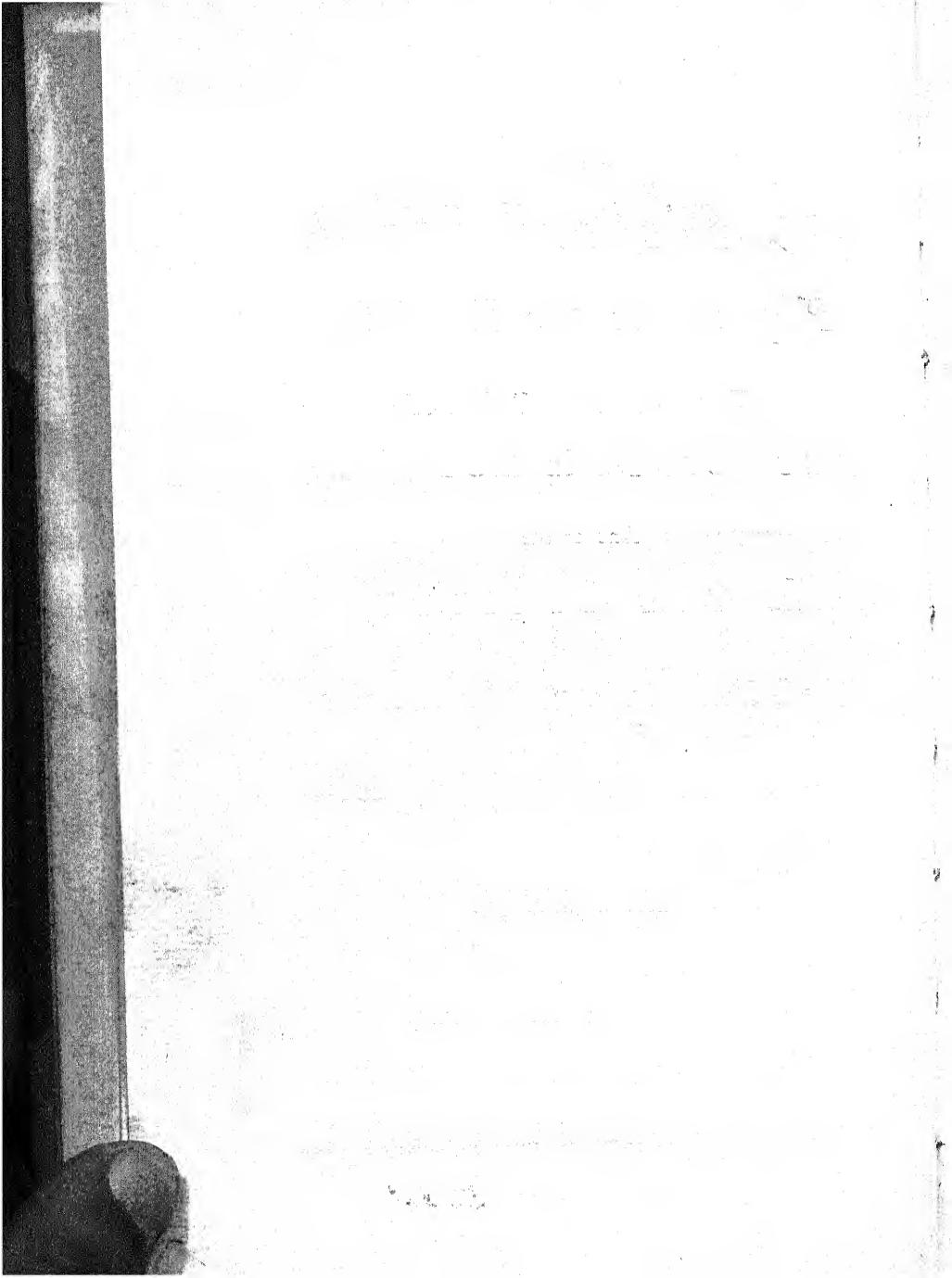
TO  
Dr. *Richard Mead*,  
Physician to the KING,  
FELLOW of the College of  
PHYSICIANS in LONDON,  
And of the  
ROYAL SOCIETY,

These Sheets (as a grateful Acknowledgment of the Favours received) are, with great Submission, dedicated by

*His most obliged*

*Humble Servant,*







## THE P R E F A C E.

**A**S the Public is ever favourable to Works of this Nature, I shall make no Apology for the present Undertaking. But to satisfy my Readers what Pains I have been at not to impose upon them, and what Opportunities I have had of being informed, I beg leave to present them with a short Account of the following Sheets.

The Abstract of the Moghol History is extracted from the 6th Vol. of Tarîkh Rozit al Suffa, Vakeât Babri, Maçir Jehanguîry, Padshanama, and Tarîkh Alumguîri, &c. A particular Account of which will be found in the Catalogue of Manuscripts at the End of the Book. As I have so large and choice a

Collection

iv      *The P R E F A C E.*

*Collection of Eastern Histories for that Purpose,  
the Autbenticness of it will not be disputed.*

*As to that Part which gives an Account  
of the State of Affairs in the Moghol Empire  
before the Persian Invasion, with the Springs  
that effected the same, I have translated it  
from a Persian Manuscript sent to Dr. Mead,  
by Humfries Cole Esq; Chief of the English  
Factory at Patna in the East-Indies. That the  
Facts therein are true, I am well assured; having  
myself lived in India above Ten Years, the last  
Three of which, I held a constant Correspondence  
with some Persians and Moghols there,  
and that frequently on the Subject of Nadir  
Shah's Expedition.*

*The Account of Nadir Shah's first Exploits  
I have been favoured with from a Gentleman  
now in England, who resided several Years in  
Persia, speaks that Language, and has been  
frequently in Company with that Conqueror.*

*The Journal of his Transactions in India,  
with the Letters and Cession of the Provinces,  
were transmitted from Dehli, by the Secretary  
of Sirbullind Khan (whom Nadir Shah  
had appointed to be one of the Commissioners  
for levying the Contributions) to Mirza Mog-  
hol,*

## The P R E F A C E. v

hol, Son to Ali Mahomed Khan at Ahmed-  
abad, who being my intimate Friend, gave it  
to me.

I have been as full in the Notes as possible,  
and explained whatever Terms I thought re-  
quired it: Several proper Names and Words I  
have expressed in the Original Characters, which  
I thought would be entertaining to those who know  
any Thing of the Arabic or Persic, and not dis-  
agreeable even to those who do not, as they are  
immediately after set down in Roman Cha-  
racters, with a proper Explanation. As se-  
veral of those Terms have occurred more than  
once, I have annexed an Index of them, refer-  
ring to the Page in which they are particularly  
explained.

In the Abstract of the Moghol History,  
I have reduced the Dates of the Hegira to the  
Year of our Lord, but in the remaining Part  
I have kept the Original Dates, and put ours  
in the Notes.

The learned Reader will please to observe,  
that in two or three Persic Words, I have been  
obliged to make use of the Letter B. instead of P.  
there being no such Letter in the Arabic  
Types, which I have been favoured with by the  
Society for propagating Christian Knowledge,

at

*at the Recommendation of his Lordship the Bishop of Litchfield and Coventry.*

The Oriental Manuscripts, of which I have annexed a Catalogue at the End of these Sheets, have been collected from the Year 1730 to 1740, and purchased with no small Labour and Expence, at Surat, Cambay, and Ahmedabad in the East-Indies; excepting a few which I bought at Mocha in Arabia, from some Persians who passed that Way on their Pilgrimage to Mecca.

The first Master under whom I studied the Persic, was a Parsi, (or one of the Race of the ancient Persians) now at Surat. The second was a Mullah of one of the Mosques there, whose Name is Fakhr o'dîn. When I was at Cambay, I studied under Shékh Mahomed Morad, a Man famous in those Parts for his Knowledge of the Mahomedan Civil and Ecclesiastical Laws. During my Stay in that Place, I employed three Hours each Day with one Srî Nât Veaz, a learned Brahmin, whom I allowed a Salary on that Account; it was by his Means I procured my Sanskerrit Manuscripts, which (I believe) is the first Collection of that Kind ever brought into Europe.



# A SHORT HISTORY OF THE HINDOSTAN Emperors of the *Moghul* Race, beginning with TEMUR.

**T**EMUR, \* the Son of *Emir* *Targhai Khan* and *Takina Khatun*, was born on the 6th of *April*, 1336. during the Government of *Kazan Khan*, in the City of *Keish*, (commonly call'd *Shebrsobz*, or the *Green City*)

\* تیمور *Temur* is known in *Europe* by the Name of *Tamerlane*, a Corruption of تیمور لانگ *Temur Lung*, which signifies *Lame Temur*, an Appellative seldom or never given him by the Eastern Historians. His Name and Titles at Length are قطب الدنیا و الہ بن امیر *Koteb al Dunia v'al din Emir Temur Gourgan Saheb é Kéran*, which is to say, The

*City*) which is one Stage + distant from *Samarcaud* : And on the 8th of *April*, 1370, then aged 35 + Lunar Years and 17 Days, sat on the Throne in the City of *Balkb*. From which Time until his Death, which was Thirty-five Years Eleven Months and Five Days, he subdued the better Part of the Earth, and obtain'd Victories that might eclipse the Glory of all the Exploits before his Time. He conquered *Mawaralnahr* (or *Trans-oxane Tartary*) *Biddukhshan*, *Khuarism*, *Turkestan*, *Zahulistan*, *Kabul*, *Ghor* and *Hin-*

The Axis of (or on whom turns round) the World and Religion, Prince *Temur* of *Gourgan*, Lord of the Conjunction ; it being said, there was a fortunate Conjunction of the Planets at his Birth. ﴿قطب﴾ *Koteb* literally signifies the Pole or Extreme of the Axis ; a Part being put to signify the Whole. *Temur* signifies hardy, and strong, being deriv'd from the *Tartar* Word چرم *Temr*, Iron, which the modern *Turks* by Corruption write چرم *Demr*.

+ The Stages, which in *Tartary* and *Perſia* they call چمنز *Manzel*, are from 25 to 30 *English Miles*.

† The Lunar Year they reckon 354 Days, 22 *Gurris*, 1 *Pull*. The Solar Year they reckon 365 Days, 15 *Gurris* 30 *Pulls*, 22½ *Peels* ; 60 *Peels* making 1 *Pull*, 60 *Pulls* 1 *Gurri*, and 60 *Gurris* 1 *Day*. This is according to the *Bramim's* or *Indian Priest's* Calculation, and what the *Moghols* and other *Mahomedans* in *India* chiefly go by.

*dostan* \* as far as *Dehli*, all *Asia Minor*, *Syria* and *Egypt*.

In the Year 1398, he set out on his Expedition to *India*; and on the 16th of December the same Year, he took the Capital *Debli*, having then an Army of near 100,000 Horse. But finding a general Conquest of *India* would be attended with much Difficulty, and the keeping it afterwards impracticable, he bent his Thoughts on an Expedition against the *Turks*; and Three Years Eight Months after the Taking of *Debli*, in the latter End of 1401, with an Army of near 200,000 Horse he set out against *Eildirm* || *Baiazed*, the Son of *Sultan Morad Khan* (corruptly call'd *Amurath*;) and on the 18th of July, 1402, on the Plains of *Angoria* in *Galatia*, defeated him and his numerous Army. On the 19th at Night *Baiazed*,

\* *India* in the East is known by the Name of *هندوستان* *Hindostan*, which signifies the Country of the *Hindu's* or swarthy People, *هندو* *Hindu* being swarthy or black. The Capital thereof is *دہلی* *Debli*, which since *Shah Jehan* removed thither from *Agra*, is as often known by the Name of *شہزادہ جہان اباد* *Shah Jehanabad*, or *Shah Jehan's Habitation*.

|| *پلدرم* *Eildirm*, which in the *Turkish* Language signifies Lightning, was *Baiazed's* Surname.

4 . . . . *A short History*

with his Son *Mousa*, were taken Prisoners, and presented to him.

After this Victory, all *Asia Minor* submitted to him, and the *Khotbah* \* was read at *Mecca* and *Medina* in his Name.

On *Wednesday* the 8th of *February*, 1405, while on his Expedition to *Khata* †, he died at the Village *Atrar*, which is distant from *Samarcand* Seventy-six *Farsangs* ‡. His Body was brought to *Samarcand*, and buried in a Tomb, which he himself had caused to be erected for that Purpose, having lived Seventy Years, Eleven Months and Twenty-two Days.

His Sons were,

1. *Jehanguir Mirza*, who died in 1374, at *Samarcand*, in *Temur's* Life-time, aged Twenty Years.

2. *Shekk Aumar Mirza*, who was kill'd in *Temur's* Life-time, in *January* 1394, being Forty Years old.

\* ~~کتبہ~~ *Khotbah* is the Harangue read by the *Mullahs* on *Fridays* in the Mosques, in which the Prince who then governs is mention'd and pray'd for.

† ~~کھاتہ~~ *Khata* or *Obina*.

‡ ~~سیانج~~ *Farsang* is about four *English Miles*.

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3. *Mirza Miran Shah*, born in 1367-8, and kill'd the 9th of *April*, 1408.

4. *Shabrokh Mirza*, who reigned after his Father for the Space of Forty-three Lunar Years and Four Months, and died in *March*, 1447, having lived Seventy-two Years.

Sultan MAHOMMED MIRZA

Was the Son of *Mirza Miran Shah* who with his Brother *Mirza Khulil* lived at *Samar-cand*, and in the Reign of their Uncle *Shabrokh* they both died. The precise Times of their Birth and Death are not recorded in any authentic History.

Sultan ABUSEYD MIRZA,

The Son of *Sultan Mahomed Mirza*, was born in 1427. sat on the Throne at the Age of Twenty-five, and on the 18th of *May* 1469, was kill'd, having reigned Eighteen Lunar Years, and lived Forty-three.

AUMAR SHEKH MIRZA,

The Fourth Son of *Sultan Abuseyd Mirza*, was born at *Samar-cand* in 1456. After his Father's

Father's Death he held Possession of *Farg-bana*, *Khogend* and *Auratia* (anciently call'd *Astruksna*) and died on the 7th of *June*, 1494, having lived Thirty-nine Lunar Years.

ZEHİR † O'DİN MAHOMMED BABR,

The Son of *Aumar Shekh Mirza*. The best History of his Actions, is the Commentaries wrote by himself, call'd *Vakeat Babri* ||. He was born the 12th of *February*, 1483. and on the 8th of *June*, 1494, aged Eleven Lunar Years, Seven Months, and Twenty-nine Days sat on the Throne at *Andjan*. While he governed in *Mawar-ahnabr*, he had frequent Conflicts with *Shaban Khan Ousbek*. After conquering *Cabul*, *Kan-*

† Formerly the *Khalifs* gave Titles to the *Mahomedan* Princes; such as Defender of Religion, the Champion of Religion, &c. And since the Destruction of their Empire, the Princes have assumed such as they like best. سلطان بابر Sultan Babr took the Title of Zehir o'din, the Supporter of Religion; and the Name محمد Mahomed, which signifies prais'd, is prefix'd (or understood to be so) to almost every *Mussulman's* Name.

وَقْعَةٌ بَابْرِيَّةٌ *Vakeat Babri*, signifies Babr's Occurrences.

*dahar,*

*dahar, Biddukhshan, Ghoznavi*, and the Places dependant on them, he made five different Expeditions into *Hindostan*. In the first Four he was unsuccesful ; but in the Fifth, on the 1st of *May*, 1526, near the Village *Maltia*, he gave Battle to *Sultan Ibrahim Loudi*, who had 100,000 Afghans \*, and 1000 armed Elephants, and totally defeated him, and that numerous Army, tho' he had scarcely 12,000 effective Men.

He afterwards subdued all that Empire, excepting the Kingdoms of *Decan, Guzerat, and Bengal*. Eleven Months and Five Days after this Battle, he engaged *Rana Sanga*, the most powerful of the *Indian* Princes ; and tho' the Army of the latter was incredibly numerous, and had many armed Elephants, he got the Victory.

He died on the 25th of *December*, 1530, in *Charbaghi* near *Agra*, on the Banks of the River *Chun* †, from whence his Body was carried to be interred in *Cabul*, having lived

\* افغان *Afghans* are the several Tribes of *Mahomedans*, who inhabit the Northern Parts of *India* ; there are some of them spread all over *India*, known often by the Name of *Pattans* ; they are esteem'd the best Soldiers in the Country.

† The River *Chun*, is often called *Jumna*.

Forty-nine Lunar Years, Four Months, and One Day; and reign'd Thirty-seven Years, Eight Months, and Two Days: Thirty-two Years Ten Months and Three Days before the Conquest of *India*; and Four Years Nine Months and Twenty-nine Days after the Conquest thereof.

NESSÎR ‡ O'DÎN MAHOMMED HEMAIUN,

Son to *Zebîr o'dîn Mahomed Babr*, was born in the Castle of *Cabul*, on the 4th of *March*, 1508; and on the 28th of *December*, 1530, sat on the Throne at *Agra*.

In *November*, 1534, he set out to conquer *Malva* and *Guzerat*. *Sultan Babadr*, who had engaged with him, and was defeated, fled to *Mundou*; and being pursued, went from thence to *Chanpanere*; from *Chanpanere* to *Canbaet* (or *Cambay*); and from *Canbaet* to *Diu*. *Hemaiun* after staying some Time at *Canbaet*, return'd.

Having, in the Year 1535, subdued *Malva* and *Guzerat*, in 1538 he conquer'd *Bengal*; but in 1540, being forsaken by his good

نَصِيرُ الدِّينِ هَمَائِنْ *Hemaiun* took the Title of نَصِيرُ الدِّينِ *Nessir o'din*, the Affister of Religion.

Fortune,

Fortune, he was driven out of his Country by the Usurper *Sher Khan the Afgan*, from which he was absent five Years five Months and fifteen Days. The Particulars of which, with his Reception in *Perſia*, and the Affiſtance given him by *Shah Thamas*, Son to *Shah Iſmael*, is fully ſet forth in *Akbarnama* †, *Padshahnama*, *Tebcat Akbarshahi*, *Tarikh-alum Arai*, and *Montekheb al Tuarikh Bedauvni*, being too prolix to iñſert here. At laſt, on the 1ſt of *September*, 1545, he took *Kandahar* from *Mirza Askeri*, who govern'd it as *Mirza Camran's Deputy*; and on the 16th of *November*, 1545, he took *Cabul* from *Mirza Camran*; and in the Spring 1546, conquered *Biddukhshan* from *Mirza Suliman*, who had revolted and taken the Government thereof into his own Hands. In the Beginning of *December*, 1554, he ſet out from *Cabul* for *Hindostan*; and on the 22d of *February*, 1555, came to *Labor*. On the 27th of *May*, the ſame Year, he came to *Serbind*; and on the 20th of *June*, encounter'd and defeated *Secandir Sour*. This

† These are five Histories; the first Three and the Fifth of the *Moghol Emperors*, and the Fourth of the *Persian Kings of the Seſſi Race*.

Secandir was Son-in-Law to the Usurper *Shér Khan*. His first Name was *Ahmed*, and he governed *Panjab* \* under *Selim Khan*, after whose Death he took the Government into his own Hands, calling himself *Secandir*, and possessing all from the River *Scind* † to the *Ganges*.

On the 24th of *January*, 1556, *Hemaiun* departed this Life, and was buried in a Monument erected on the Banks of the River *Chun*, having lived Forty-nine Lunar Years, Four Months and Ten Days, and reigned Twenty-five Years Ten Months and Five Days.

JILAL ‡ O'DIN MAHOMMED AKBAR,

Son to *Neffir o'din Mahomed Hemaiun*, was born in the Fort of *Amrkowt* on the 12th of

\* پنجاب *Panjab* is the ancient Name of the Province of *Labor*; it signifies the five Waters or Rivers, so many running through that Province and falling into the River *Scind*.

† The River *Scind*, is that known by the Name of the *Indus*.

‡ اکبر *Akbar* took to himself the Title of *جلال الدین* *Jilal o'din*, which signifies, the Aggrandizer of Religion.

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October, 1542; and on the 12th of February, 1556, being then Thirteen Solar Years and Four Months old, was proclaimed Emperor at Calanore in the Province of Labor. He was reckon'd a great and good Prince, and was very fortunate, having, in his Reign, made several Conquests, and reduced almost all *India* to Obedience. The Particulars of which are to be seen in *Akbarnama*, a History compos'd by his Secretary and Vizir *Abul Fazl*\*, and in *Tebcat Akbar Shahi*, and *Mon-tekkeb Tuarikh Bedauvni*. As he was professedly fixed to no Religion himself, so he was a Persecutor of none. In 1582 he wrote a Letter to the King of *Portugal*, desiring he would send to him a Translation of the Scriptures into *Arabic* or *Persian*, and at the same

\* ابو الفضل *Abul Fazl* was the Title given to this Great Man, and signifies, the *Father of Excellence*. His Writings testify him to be the most learned, and the best Writer then in the East. He was murder'd by Order of سلطان سليم Sultan Selim, on Suspicion of being the Occasion of a Misunderstanding that was betwixt him and the Emperor his Father. *Akbar* greatly lamented his Death, and so did all who had any Regard for Letters; he having left several Things unfinish'd. His *History of the Moghol Emperors*, he carried on to the 38th Year of *Akbar's* Reign.

Time a learned Person to explain the Christian Religion. One *Geromimo Xavier*, a Relation of the famous *St. Francis Xavier*, was sent; who having learned the *Persian*, in the Year 1602, presented the *Mogbol* with the Gospels translated into that Language, entirely intermix'd with their Legends, which he imagin'd would make it the more acceptable to *Akbar*. As I thought the Letter would not be disagreeable to some of the Readers, I have inserted a Translation of it, in which I have kept as close to the Original as possible.

*A Letter from the King of Kings to the Ruler\* of the Franks.*

“**G**LORY + inconceivable to the **T**RUE  
“**K**ING, whose Dominions are safe  
“ from the Disaster of Decay, and his King-

\* As the *Portuguese* had made several Conquests on the Coasts of *India*, it is probable *Akbar* imagin'd their King was the most powerful Prince in *Europe*, and so calls him فرمان رواي فرنگ *Firman revai Farang*, or the Ruler of the Franks or *Europeans*.

+ It is customary with the *Mahomedans* to begin, not only their Letters, but also most of their other Writings; first, with the Praise of God, and then with the Praise of the Prophet.

“ dom

“ dom secure from the Calamity of shifting. The wonderful Extent of the Heavens and Earth is but a minute Part of the World of his Creation, and infinite Space but a small Corner of his Production, “ A GOVERNOR who has regulated the Order of the Universe, and the Management of the Sons of *Adam*, by the Understanding of Kings who exercise Justice, A De- creer, who by the Ties of Love and Bonds of Affection, has implanted in the various Beings and several Creatures the Passion of Inclination and Union, and the Affections of mutual Tendency and Society.

“ And Praifes unbounded, an Offering to the poor Souls of the Company of Prophets \* and Apostles, who walked in the truest Paths, and directed the rightest Ways, in general and particular.

“ It is well known that (with those who have stored themselves with Knowledge and studied Nature) nothing in this lower World, which is a Mirror of the spiritual one, is preferable to Love, or more sacred than Friendship. In that they ascribe the

\* As *Akbar* was no found *Mussulman*, he makes no particular Mention of *Mahommed*.

" Oeconomy and right Disposition of the  
 " World to Affection and Harmony. For  
 " whatever Heart the Sun of Love shines on,  
 " it clears the whole Soul from the Darknes  
 " of Mortality ; and how much more is this  
 " requisite in Princes, the good Correspon-  
 " dence of whom is the Cause of Happi-  
 " ness to the World and the People therein.  
 " For which Reason it has been my earnest  
 " and entire Endeavour to promote and con-  
 " firm the Ties of Friendship and Bonds of  
 " Union among God's Creatures, especially  
 " among the high Rank of Kings, whom  
 " God by his Favour has peculiarly distin-  
 " guished from the rest of Mankind ; par-  
 " ticularly with his \* Royal Majesty, who is  
 " endoweed with intellectual Knowledge, is  
 " the Reviver of the Ordinances of Jesus, and  
 " stands in no Need of Praise or Description.  
 " Our Neighbourhood † with that renown'd  
 " Prince making an Alliance and Friendship  
 " more indispensably necessary ; and as a  
 " personal Conference is impracticable on

\* By his Royal Majesty, he means the King of Portugal.

† The Portuguese Conquests on the Coast of India, made them Neighbours.

“ account of many Obstacles and several  
“ weighty Reasons, the want thereof can  
“ only be supplied by Embassies, and a mu-  
“ tual Correspondence. Since it is certain  
“ that these only can make up the Loss of  
“ a personal Conversation and Interviews;  
“ we hope they will be mutually carried on,  
“ without any Interruption, that the Af-  
“ fairs and Desires of each may be mani-  
“ fested to the other.

“ Your Majesty knows that the Learned  
“ and Divines of all Nations and Times, in  
“ their Opinions concerning the World of  
“ Appearance and the Intellectual, agree in  
“ this, that the Former ought to be of no  
“ Consideration in Respect to the Latter;  
“ yet the wise Men of the Times, and the  
“ Great ones of all Nations, toil much in  
“ perfecting themselves, as to this perish-  
“ ing and showy State, and consume the  
“ best of their Lives, and the choicest of  
“ their Time, in procuring apparent De-  
“ lights, being swallowed up and dissolved  
“ in fleeting Pleasures and transitory Joys.  
“ The most High God, merely thro’ his  
“ eternal Favour and perpetual Grace, not-  
“ withstanding so many Obstacles, and such

" a World of Business and Employment,  
 " has disposed my Heart so as always to  
 " seek him : And tho' he has subjected the  
 " Dominions of so many powerful Princes  
 " to me, which to the best of my Judg-  
 " ment I endeavour to manage and govern  
 " so, as that all my Subjects are contented  
 " and happy ; yet Praise be to God, his  
 " Will and my Duty to him, is the End I  
 " propose in all my Actions and Desires.  
 " And as most People being enchain'd by  
 " the Bonds of Constraint and Fashion,  
 " and regarding the Customs of their An-  
 " cestors, Relations and Acquaintances, with-  
 " out examining the Arguments or Reasons  
 " for it, give an implicit Faith to that Re-  
 " ligion, in which they have been bred up,  
 " and remain deprived of the Excellency of  
 " Truth, the finding of which is the pro-  
 " per End of Reason ; therefore at Times  
 " I converse with the Learned of all Reli-  
 " gions, \* and Profit by the Discourses of

\* *Abdallah Khan*, Prince of *Tartary*, in his Letters to *Akbar* (of which I have got Copies) calls him to a severe Account, for being so fond of the *Brahmins* or *Indian Priests*, and so indifferent as to the *Mahomedan* Religion.

" each.

“ each. As the Vail of a Language inter-  
“ poses betwixt us, it would be expedient  
“ you would oblige me with such a Per-  
“ son as could distinctly relate and explain  
“ the above Affair. It has also reached my  
“ fortunate Ears, that the heavenly \* Books,  
“ such as the *Pentateuch*, *Psalms*, and *Gof-  
“ pels*, are put into *Arabic* and *Perſic*: Should  
“ a Translation of these, or any other Books,  
“ which might be of general Benefit; be  
“ procurable in your Country, let them be  
“ ſent. For a further Confirmation of our  
“ Friendship, and ſecuring the Foundation  
“ of Affection and Unity; I have ſent my  
“ truſty Friend the Learned and Honour-  
“ able *Seyd Mazuffer*, † whom I have par-

\* The *Mahomedans* call the Scriptures **كتب سماوي** *Coteb Sumavi*, or the heavenly Books, and reckon their *Koran* one of them. They have a great Regard for them all; but ſay, we have quite altered and corrupted thoſe in our Possession, eſpecially the Gof-  
pels.

† I am not certain if this Letter, and the Embaſſa-  
dor went any further than *Goa*; but it is well known,  
that upon this Occaſion, one *Gerónimo Xavier*, a Je-  
ſuit, was directed to learn the *Perſian* Language, and  
ſent to the *Moghol's* Court. This Letter I tranſlated  
from the 1ſt Tome of *Abul Fazl's* Collection of Letters.

“ ticularly favoured and distinguished ; he’ll  
 “ communicate several Things personally  
 “ to you, in which confide. Always keep  
 “ open the Doors of Correspondence and  
 “ Embassy ; and Peace to him who follows  
 “ the Guide.

“ *Written in the Month \* Ribbi al-*  
 “ *avul, 990.*

*Akbar* died at *Agra* on *Tuesday, 12 October 1605*, aged Sixty-three Solar Years and one Day ; having reigned Forty-nine Solar Years, eight Months, and one Day. His Body was interr’d in the Burying-place of *Secandra*, near that City.

He had three Sons,

*Sultan Selim* ; † afterwards *Jehanguir*.

*Sultan Morad*, † who died by excessive Drinking in the Year 1598, in *Deccan*.

\* *April, 1582.*

† *صلیم* *Selim*, which is a proper Name for Men, signifies, *peaceful, safe, secure* ; and *صلیمہ* *Selima* is a proper Name for Women, of the same Signification.

† *مراد* *Morad* signifies *wished for, desired* ; being derived from *مراد* *Eradib, the Will*.

*Sultan*

*Sultan Daniel*, who died by the like Debauch in the said Province in the Year 1604.

And three Daughters,

*Shahzadah Khanum.* \*

*Shakr Nissa Begum.* †

*Aram Banu Begum.* ‡

NOUR || ODIN MAHOMMED JEHANGUIR,

Son to *Jilal o'din Mabommed Akbar*, was born at *Fattehpour* \*\* (formerly called *Sikri*)

\* شاهزاده خانم *Shahzada Khanum*, the Royal Lady; شاهزاده *Shahzada* signifying royally born, and خانم *Khanum*, *Lady*.

† شکرنسا *Shakrnissa*, the sweetest of Women with the Addition of بیگم *Begum*, which signifies, *Princess*.

‡ ارام بانو بیگم *Aram Banu Begum*, signifies the calm and peaceful *Princess*.

|| نور الدین *Nour o'din*, the Light of Religion, and جهان کبر *Jehanguir*, the Conqueror of the World, which Titles *Sultan Selim* assumed, when he became Emperor.

\*\* فتح بور *Fattehpour*, signifies the Place of Victory.

which is twelve Coss \* distant from *Agra*, on the 19th *August* 1569, and called *Sultan Selim*. On the 21st *October* 1605, being then aged about 36 Solar Years, he sat on the Throne at *Agra*, and took to himself the Title and Name of *Nour o'din Mahomed Jebanguir*.

After a Reign of twenty two Solar Years and six Days (the last eight of which he had been afflicted with an Asthma) he died at *Chingarhisi*, being then on his Return from *Cashmir* to *Lakor*, on the 27th of *October* 1627, aged fifty eight Solar Years, one Month, and twenty nine Days. His Body was carried to *Lakor*, and there interr'd.

He was a weak Prince, and too much overruled by the beautiful *Nour Jeban* † (or *Nour Mahl*) which made the last ten Years of his Reign

\* A Coss is the Measure they commonly go by in *India*, in computing Distances; they are of two Sorts. *Jeribi*, or measured, which are 4000 English Yards each; and *Rismi* or computed, which are from 2000 to 2500 Yards, according to the different Provinces. Those mentioned here, are the measured Coss.

† نور جهان *Nour Jeban*, signifies, the Light of the World. She was also called نور مال *Nour Mahl*, or the Light of the Seraglio. She was Wife to one *Shér Afkan Khan*, of a *Turkoman* Family, who came from

*Perfia*

Reign very uneasy to him, and unfortunate to the Empire. The *Omras*, who knew her Original, were resolved to oppose all her Schemes ; but she persuaded the Emperor to break thro' all Rules, in order to advance her Father, Brother, and other Relations to the highest Employments.

After his Death she endeavoured to secure the Empire for *Shebriar*, who was *Jebanguir*'s Son by a Slave, and married to her Daughter by her First Husband *Sher Afkan Khan*\*. But *Asof Khan* and *Eradet Khan*, as *Sultan Khourm* (who was Son-in-law to the former) was far off, and that the three

*Perſia* to *Hindoſtan* in very indifferent Circumstances. As she was exquisitely beautiful, of great Wit, and an elegant Poetess, *Jebanguir* was resolved to take her to himself. He sent her Husband, who was esteemed the bravest Man in the Service, with some Troops to command a Place in *Bengal* ; and afterwards sent another with a greater Force to cut him off. When he was killed, *Nour Jeban* was soon prevailed upon to be an Empress. The Coins struck in *Jebanguir*'s Reign, with the Signs of the *Zodiack*, were not, as is generally thought in *Europe*, done by his Empress's Order, nor did she reign one Day, as the common Opinion is ; but she ruled the Person who reigned, for above twelve Years.

\* شیر افکن *Sher Afkan* signifies, the *Lyon Over-thrower*.

young Princes his Sons, *Dara Shekowb*, *Sultan Sujah* and *Auringzebe*, were in *Nour Jahan's* Hands, in order to disconcert her Scheme, and protract the Time until he came, immediately proclaimed *Sultan Davr Bukhb* (alias *Bolaki*) Son to *Khosro*, Emperor.

*Jehanguir* had Three Sons and Two Daughters by the following Empresses :

By the Daughter of *Rajah Bovandas*\*<sup>1</sup>, who poisoned herself in 1601. because the Emperor did not take the same Notice of her Son as he did of *Sultan Khourm*.

*Sultana Nissa Begum*, † born in 1586.

*Sultan Khosro*, ‡ Father to *Sultan Davr Bukhb* or *Bolaki*, || born in 1587. He died in Confinement in the Year 1622.

\* *Rajah*, signifies, *Prince*, in the *Indian* Language, and *Rani*, *Princess*.

† سلطانہ نسا *Sultana Nissa*, the Queen of Women.

‡ خسرو *Khosro*, is the Name of one of the *Persian* Kings of the *Kaian* *Dynasty*, who was great and powerful, and has been since generally applied to any great or powerful Prince, and used as a proper Name in some Royal Families.

|| داور بخش *Davr Bukhb*, signifies, *God's Gift*.

By

By the Daughter of *Khojab Hoffan*,  
*Sultan Parv  z* \*, born in the Year 1589.

By the Daughter of *Rajah Kessoudass Rattor*,  
*Babar Banu Begum* †, born in 1590.

By the Daughter of *Rajah Oudefung*,  
*Sultan Khourm* ‡, born in 1592, who succeeded his Father, and took to himself the Name of *Shah Jahan*.

*Jehanguir* had also *Sultan Jebandar* || and *Sultan Shebriar* \*\* Twins by a Concubine, born in 1605; which last being *Nour Jahan*'s Son-in-law, she endeavoured to secure the Empire to him: But on *Shah Jahan*'s Accession to the Throne in 1627, he and *Bolaki*, with *Sultan Daniel*'s Three Sons,

\* پارویز: *Parvez*, a proper Name with the Ancient Persians, it signifies *victorious*. In the *Pehluvi* Language, it signifies *Fish*, and some imagine it's added to *Khosro*'s Name, because he had a great liking to Fish. Others say, that *Khosro Parvez* signifies *the powerful and victorious King*.

† بانو بار: *Babar Banu*, the blooming Princess.

‡ سلطان خرم: *Sultan Khourm*, the joyful Prince.

|| جهان دار: *Jehandar*, the Possessor of the World.

\*\* شہریار: *Shebriar*, the Friend of the City.

*Gurjasp* \*, *Teyomars*, and *Hoisbung* were put to Death.

SHAHAB O'DIN MAHOMMED SHAH-  
JEHAN ||

Third Son to *Nour o'din Mabommed*, *Feban-guîr* was born on *Wednesday*, the 5th *January*, 1592, and sat on the Throne in *Agra*, the 1st *February*, 1628, being then Thirty six Solar Years and Twenty-eight Days Old. On the 29th *March*, 1647, being the 20th Year of his Reign, he removed the Seat of his Empire from *Agra* † to *Debli*, calling it *Shahjehanabad*; where on the Banks of the River *Chun* he built a noble Castle and Palace, with Gardens and other Conveniencies;

\* *Gurjasp*, *Teyomars*, and *Hoisbung*, are ancient *Perſic* proper Names of Men.

† شہاب الدین *Shahab o'din*, the bright Star of Religion, and شہزادہ *Shah Feban*, the King of the World, were the Titles *Sultan Khourm* assumed on his Accession to the Throne.

‡ اکبر آباد *Akbarabad* or *Akbar's Habitation*, he having kept his Court there, as دہلی *Debli*, is called شہزادہ *Feban abad*, or *Shah Feban's Habitation*.

which

which cost above fifty Lacks \* of Rupees. After a successful, and, till then, happy Reign of Thirty Solar Years, Four Months and Eighteen Days, he was first confined by his eldest Son *Sultan Dara Shekowh*, and at last deposed by his Third Son *Sultan Auringzebe*, and confined in the Castle of *Agra*, where he died on *Sunday the 21st of January, 1666*, aged Seventy-four Solar Years and sixteen Days; being, all the Time of his Confinement, attended by his beloved † Daughter *Jeban Ara Begum*. His Body was interred at *Agra*, in the magnificent Monument he caused to be erected for his Empress *Mehd Alia* ||, and which had cost Sixty

\* A Lack of Rupees is 12,500 L: and 50 Lacks is 625,000 L. A Rupee is the Silver Coin struck in the *Moghol's* Mints, with an Inscription of his Name and Titles, the Year of his Reign, and the Place it was struck at. It weighs from 7 dw. 10<sup>1</sup> gr. to 7 dw. 11 gr. and has from 1 to 2 Parts in 100 Allay. 100,000 is one Lack, 100 Lacks are one Crore, and 100 Crores are one Arrib.

† Some People suspected he had a criminal Conversation with his own Daughter, long before his Confinement.

|| ملکه Mehd Alia was also called ملکه تاج ماهل, or the Crown of the Seraglio.

Lacks \* of Rupees. The Empire flourished exceedingly in his Time, comprehending no less than Twenty-three Provinces, the Names and Yearly Revenues of each, as follows:

	L.
<i>Debli</i>	100Krores of Dams  are 3,125000
<i>Agra</i>	90 —————— 2,812500
<i>Labor</i>	90 —————— 2,812500
<i>Ajmír</i>	60 —————— 1,875000
<i>Dowlatabad</i>	55 —————— 1,718750
<i>Berar</i>	55 —————— 1,718750
<i>Guzerat</i>	53 —————— 1,651250
<i>Bengal</i>	50 —————— 1,562500
<i>Alehabad</i>	40 —————— 1,250000
<i>Babar</i>	40 —————— 1,250000
<i>Malva</i>	40 —————— 1,250000
<i>Khandaish</i>	40 —————— 1,250000
<i>Audib</i>	30 —————— 937500
<i>Multan</i>	28 —————— 875000
	—————
	771
	24,093750

\* 60 Lacks of Rupees are 750,000 L.

|| A Dam, which is the fortieth Part of a Rupee, and only imaginary, is what the Land Revenues are computed by. A Rupee is 2 s. 6 d. Sterling.

*Odissa*

Carried over	771	24,093750
<i>Odiſſea</i>	20	625000
<i>Cabul</i>	15	468750
<i>Cashmir</i>	15	468750
<i>Tatta</i>	8	250000
<i>Balkh</i>	8	250000
<i>Kandahar</i>	7	218750
<i>Biddukhſhan</i>	4	125000
<i>Tillingana</i>	30	937500
<i>Buglana</i>	2	62500
	880	l. 27,500,000

The Five last Provinces were added to the Empire by him.

The Number of his Forces, as they were paid out of the Revenues in 1647, amounted to 911,400 Horse and Foot.

He had several Children, as follows:

By the Empress *Mehd Alia*, Daughter of *Aſſof Khan*, whose First Name was *Arju-mund Banu Begum* \*, Seven Sons and Four Daughters.

\* رحمه رب بانو Arjumund Banu, the noble Princess.

* <i>Hur al Nissa</i> Begum, <sup>a</sup>	born in	1612
<i>Jeban Ara</i> Begum <sup>b</sup>	—	1614
<i>Sultan Dara Shekowh</i> <sup>c</sup>	—	1615
<i>Sultan Sujah</i> <sup>d</sup>	—	1616
<i>Roisbinrai</i> Begum <sup>e</sup>	—	1617
<i>Sultan Auringzebe</i> <sup>f</sup>	—	1618
* <i>Sultan Amead</i> <i>Bukhsh</i> <sup>g</sup>	—	1620
* <i>Suria Banu</i> Begum <sup>h</sup>	—	1622
<i>Sultan Morad</i> <i>Bukhsh</i> <sup>i</sup>	—	1624
* <i>Sultan Loutf Allah</i> <sup>k</sup>	—	1627
* <i>Sultan Dowlat Afza</i> <sup>l</sup>	—	1628

Those mark'd with an Asterism died before their Father was deposed.

<sup>a</sup> حور النسا *Hur al nissa*, the most angelick of Women.

<sup>b</sup> جهان ارا *Jeban ara*, the Ornament of the World.

<sup>c</sup> دارا شکوه *Dara Shekowh*, in Pomp like Darius.

<sup>d</sup> سجاع *Sujah*, Valiant, endued with Fortitude.

<sup>e</sup> روشن رأي *Roisbin rai*, of an enlightened Mind.

<sup>f</sup> اورنگ زیب *Auring-zebe*, the Ornament of the Throne.

<sup>g</sup> امید بخش *Amead Bukhsh*, the Giver of Hopes.

<sup>h</sup> شریا بانو *Suria Banu*, the shining Princess. *Suria* literally signifies the *Pleiades*.

<sup>i</sup> مراد بخش *Morad Bukhsh*, the Giver of Desires or Wishes.

<sup>k</sup> لطف الله *Loutf Allah*, the Favour of God.

<sup>l</sup> دولت لفزا *Dowlat Afza*, Increase of Fortune.

By a Daughter of *Mazuffer Hossein Mirza* Grandson to *Shah Ismael* King of *Persia*, One Daughter.

*Parb z Banu Begum* \* born in 1611.

**MOHY ڻ O'DIN MAHOMMED AURINGZEBE,**  
Third Son to *Shah Jehan*, was born the 22d of *October*, 1618. In the latter End of 1656, *Sultan Dara Shekowb*, endeavouring to possess himself of the Empire, confined his Father *Shah Jehan*; which *Auringzebe* having Notice of, begun to make Preparations; and giving out that it was with a Design of securing the Throne to his Brother *Morad Bukh b*, then at *Ahmedabad* †, he wrote to him to set out with his Forces and join him at *Eugene* ||, which is the Capital of the Province of *Malva*.

\* بِرْهِزْ بَانُو *Parbez banu*, signifies the abstinent Princess.

‡ When *Auring-zebe* became Emperor, he assumed the Titles of مُهَمَّد مُحَمَّد مُهَمَّد مُهَمَّد *Mohy o' din*, the Reviver of Religion, and عَلْمَ عَلْمَ عَلْمَ عَلْمَ *Alumguir*, the Conqueror of the World.

† اَبْدَ اَبْدَ اَبْدَ *Ahmedabad*, the Capital of the Province of *Guzerat*, so called from *Sultan Ahmed*, who was King of that Province, and kept his Court in that City. It is 224 measured Cofs distant from *Debli*.

|| اَوْجَنْ اَوْجَنْ اَوْجَنْ *Eugene* is 126 measured Cofs from *Agra*.

On

On the 4th of *February*, 1658, he march'd from *Auringabad*\* in *Deccan*, with 25000 Horse, his Son *Sultan Mabommed*, having set out before him, the 24th of *January* the pre-ceeding Month. Both the Brothers join'd at *Eugene*, near which Place they encounter'd and defeated the *Maharajah* † *Jessvint Sung*, and *Kassum Khan*, who were sent by *Dara Shekowb* to oppose them. After which they marched towards *Debli*, and in the Fields of *Kejoub*, near *Agra*, gave a total Overthrow to the Army of *Sultan Dara Shekowb*, who fled towards *Labor*; upon which *Auringzebe* enter'd the Castle of *Agra*, and on the 20th of *July*, 1658, he sat on the Throne, and was proclaim'd Emperor

\* اورنگ‌آباد *Auringabad*, the Capital of the Province of *Dowlat Abad*, which is 265 measured Coss distant from *Debli*. *Auring-zebe* had it so called after his own Name.

† *Maharajah* signifies the great Prince; *Maha* being great or mighty in the *Sanskrit* or *Bramin's* Lan-guage. This Title is given by the *Moghol* to the *Rajahs* of *Marwar* of the *Raihor* Family. The Capital of their Country is *Juhdpore*, which is 176 Coss distant from *Debli*. The *Rajpouts* of *Marwar* are esteemed the best Soldiers in *India*.

in the Town of *Eazabad*, \* having first confined his Brother *Morad Bukhs*, notwithstanding he had swore by the *Koran* to be true to him.

Having taken Possession of *Debli*, he sent his Father from thence to be confined at *Agra* ; and on *Sunday* the 2d of *January*, 1659, he set out for *Bengal*, where, at a Place called *Kuura*, he defeated his Brother *Sultan Sujah*, and obliged him to fly.

On the 15th of *May*, 1659, being then aged Forty Solar Years, Six Months, and Twenty-three Days, he sat on the Throne, and was proclaimed a Second Time, and ordered that for the future, the Beginning of his Reign should be dated from the first *Ramazan*, in the Year 1069 of the *Hegira*, or the 12th of *May*, 1659.

*Sultan Dara Shekowb* being taken Prisoner, was brought in Triumph to *Debli*, and sent to *Khesrabad* †, where he was murder'd by *Auringzebe*'s Order, the Night of the 28th of *August*, 1659.

\* ایڈ = *Eazabad* is  $2\frac{1}{2}$  measured Coss distant from *Debli*.

† *Agra* is 44 measured Coss distant from *Debli*.

‡ ایڈ، خسرو = *Khesrabad* is 52 measured Coss from *Debli*.

The 14th of January, 1661, he sent his own Son *Sultan Mahomed*, and *Suliman\** *Shekowb*, Son to *Dara Shekowb*, to be confined in the Castle of *Gualiar* †.

In 1664, going against the *Rajpouts* ‡, his Son *Sultan Mahomed Akbar* revolted from him, and joined them. *Auringzebe* pursued him to *Deccan*, from whence he found Means to get by Sea to *Persia*.

During his Reign, which was about 50 Lunar Years, he was constantly in the Field. He conquered *Vijapore*||, from *Secander* and *Hyderabad*\*\*, from *Sultan Abul Hoffan*, besides several other Territories and strong Holds in *Deccan*; having twice taken the

\* سليمان شکوہ *Suliman Shekowb* signifies, *August* as *Solomon*.

† *گولیار* *Gualiar* is 28 Coss from *Agra*.

‡ The *Rajpouts* are the most warlike of the *Indians*. There are several Tribes of them, all Subjects to those *Rajahs* or *Indian Princes*, who are in a manner independent of the *Moghul*.

|| *Vijapore*, or *Bijapore*, as pronounced by the *Moghuls*, is 357 measured Coss from *Dehli*.

\*\* *Hyderabad*, which was formerly called *Bhagnagur*, is 371 Miles distant from *Dehli*. There is a Castle in this Province, called *Golconda*, by which Name the whole Province is chiefly known in *Europe*.

famous *Seva Rajah*, \* who as often found  
Means to make his Escape.

The Revenues of the Empire were greatly increased in his Time, for excluding *Balkh*, *Kandahar* and *Biddukhshan*, which *Shah Jahan* possess'd, and were afterwards lost, there was a Revenue of 12071876840 Dams, which (at 320 Dams to a Pound Sterling) is 37,724,615 £.  $\frac{1}{2}$  from the Twenty-one following Provinces :

\* The present *Sabou Rajah*, who keeps his Court at *Settara* in *Deccan*, is a Descendant of this *Seva Rajah*. He is Prince of the *Maharattas*, or *Ganims*, who have of late Years acquired a surprizing Power, making great Intrades into the *Moghol's* Territories, and levying a Tribute from several Provinces. They have lately taken the Island of *Salset*, the Castle and Town of *Bargaim*, with other Places, from the *Portuguese*. They have above 200,000 Horse in the Northern, Southern, and Inland Provinces.

## The Nineteen old Soubahs or Provinces.

Names.	Capital.	Revenue in Dams.
Debli	Debli	1221950137
Agra	Agra	1146760157
Ajmir	Ajmir	652345362
Alebabad	Alebabad	456543248
Panjab	Labor	826132107
Audi	Audib	322327829
Multan	Multan	214442936
Cabul	Cabul	161039354
Cashmir	Srinagr	229911397
Guzerat	Abmedabad	607849135
Babar	Paina	407161000
Scind	Tatta	91816810
Dowlatabad	Auringabad	1034945100
Malva	Eugene	403901658
Berar		614025000
Khandeif	Brampore	448630000
Bedr	Zafferabad	372974370
Bengall	Dacca	524636240
Odiffea		142820000
		9880211840

§ ፩ Soubah signifies a Province, and ፪ ፩ Soubah dar, the Lord Lieutenant of a Province.

The

The Two New Soubahs,

Hyderabad	Hyderabad	1113360000
Vijapore	Vijapore	1078305000
		12071876840

At 320 Dams per l. are 37,724,615 l. 2s. 6d.

On Friday, the 21st of February, 1707, Auringzebe died at Ahmednagur, \* in the Province of Dowlatabad aged Ninety Lunar Years and 14 Days, having reign'd about Fifty Lunar Years. He was buried there in the Place of *Shab Zen al din*. †

\* Ahmednagur is distant from Delhi 280 measured Cofs.

† شہزادہ شہزادہ Shah Zen al din. Zen al din signifies the Ornament of Religion; and Shah, which signifies King, is a Title frequently given to Dervishes. This Zen al din was a remarkable Santon, who kept his Cell near that City, and was buried there; which being reckoned a sanctified Place, Auring-zebe, in his Will, directed he should be interred there. As this Prince was very zealous, or at least pretended to be so, for Mahomedanism, those of that Religion make a great Merit of visiting his Tomb, especially on the 28th of the Month Zeecadah, which was the Day he died on.

At the Time of his Death, his Third Son *Azem Shab* was with him, and his Second Son *Mahommed Mauzm*, at *Cabul*.\* He had left a short Will; of which, for the Satisfaction of the Curious, I shall here give a Translation.

*A Translation of Auringzebe's last Will.*

“ **I** Came empty-handed into the World,  
“ **I** and empty-handed I quit it. Who-  
“ ever of my fortunate Children shall  
“ chance to rule the Empire, let him not  
“ molest *Mahommed Kambukhsh*, † should he  
“ rest contented with the Two New Sou-  
“ bahs.‡

“ There cannot be a better Vizir than *Emir*  
“ *al Omra*.||

“ Let all the King's Seryants be true and  
“ faithful to *Mahommed Azem Shab*.

\* *Cabul* is 266 measured Coss from *Dehli*.

† *Mahommed Kambukhsh*, *Auring-zebe's* fifth Son.

‡ The two new *Soubahs* are *Vijapore* and *Heyderabad*, so called, as being lately conquered by *Auring-zebe*.

|| *Emir al Omra*, which signifies the Prince of Princes, is the Title generally given to the *Mir* *Bukhsh*, or Pay master-General and Treasurer.

“ Whoever shall chance to have the  
“ Empire, let him not turn out or molest  
“ those born or bred up in my House.

“ If the Division I formerly made proves  
“ agreeable to my Children, it will prevent  
“ a great deal of Confusion and Bloodshed.

“ There are two imperial Seats, *Agra*, and  
“ *Dehli*; whoever settles in *Agra* may  
“ have the Province thereof, *Deccan*, *Malva*  
“ and *Guzerat*.

“ And who resides at *Dehli* may have  
“ *Cabul* and the other Provinces.

“ I came naked into the World, and naked  
“ I go out of it. Let no Ensigns or royal  
“ Pomp accompany my Funeral; let *Ha-*  
“ *mid o'din Khan*, who is faithful and trusty,  
“ convey my Corps to the Place of *Shab*  
“ *Zen al din*, and make a Tomb for it, in  
“ the same Manner as is done for *Derweishes*: \*

“ let not my fortunate Children give them-  
“ selves any Concern about a Monument.

“ There is in my private Treasury 57382  
“ Rupees, & let a 1000 Rupees be distri-  
“ buted among the Poor at my Funeral.

\* The Tombs for *Derweishes* are made low and  
plain, without any manner of Ornament.

† 7172 L 15 s.      § 125 L

*Auringzebe had Five Sons :*

*Sultan Mahomed,*

*Mahomed Mauzm,* who succeeded his Father in the Empire,

*Mahomed Azem,*

*Mahomed Akbar,*

*Mahomed Kambukhsb.*

*Darab Shekowb had Two Sons :*

*Suliman Shekowb,*

*Sepeh Shekowb.*

*Sultan Sujah had Two Sons :*

*Zen al din Mahomed,*

*Bullind Akhter.*

*Morad Bukhsb had one Son :*

*Iesd Bukhsb.*

*Mauzm* signifies great, glorious.

*Azem* signifies the same.

\* *Akbar*, is the Comparative Mood of *Kobir*, great.

\* *Kambukhsb*, the Giver of Desires or Wishes.

\* *Suliman Shekowb*, august, or in Pomp like *Solomon*.

\* *Sepeh Shekowb*, of military Pomp.

\* *Zen al din*, the Ornament of Religion.

\* *Bullind Akhter*, of high Stars, or great Fortune.

\* *Iesd Bukhsb*, God's Gift.

KOTEB \* O'DIN BAHADR SHAH,

Upon *Auringzebe*'s Death, *Azem Shah*, with his Father's Troops, set out from *Deccan* towards the Capital, as did also *Mahammed Mauzm* from *Cabul*, in order to decide their Fortunes in Battle. On the Banks of the River *Chun*, near *Agra*, both Armies encountered. They were by far the most numerous that for several Ages had come together in *India*. *Mahammed Mauzm* having 150,000 Horse, and 178,000 Foot, exclusive of the Auxiliaries furnished by the *Rajabs*; and the other Brother nigh as many. In short, *Azem Shah*'s Forces were defeated, and himself killed. *Mahammed Mauzm* was proclaimed Emperor, taking to himself the Title of *Koteb o' din Babadr Shah*, and *Shah Alum*. He made *Mahammed Khan* his

\* *Sultan Mahammed Mauzm*, on his Accession to the Throne, assumed the Titles of قطب الدین Koteb al din, the Axis of Religion, بادر شاہ Babadr Shah, the valiant King, and عالم شاہ Shah Alum, the King of the World. Notwithstanding قطب Koteb signifies only the Pole or extreme Part of the Axis, yet it is used here to signify the Whole.

Vizir ; *Zulfecar Khan* his *Mir Bukhshi*, or Paymaster-General ; *Daud Khan, Soubabdar*, or Lord-Lieutenant of the Provinces of *Deccan* ; and *Affad Khan* Absolute Agent, whom leaving to take Care of the Capital, he went himself against his Brother *Kambukhsh*, who had left *Vijapore*, and settled at *Hyderabad* ; where, after some little Resistance, he was taken Prisoner, and died that same Night of his Wounds.

*Babadr Shah* went afterwards to *Labor* to suppress some religious Riots, and died shortly after, having reign'd about Six Years.

He had Four Sons,

<i>Mauz o'din</i> , <sup>a</sup>	called also <i>Jebandar Shah</i> . <sup>b</sup>
<i>Mabommed Azim</i> , <sup>c</sup>	<i>Azim Al Shan</i> . <sup>d</sup>
<i>Raffeeib al Kadr</i> , <sup>e</sup>	<i>Raffeeib al Shan</i> . <sup>f</sup>
<i>Khojista Akhter</i> , <sup>g</sup>	<i>Jehan Shah</i> . <sup>h</sup>

<sup>a</sup> معز الدين *Mauz o'din*, signifies the Honour or Glory of Religion.

<sup>b</sup> جهان دار شاه *Jebandar Shah*, the King who possesses the World.

<sup>c</sup> عظيم *Azim*, signifies great.

<sup>d</sup> عظيم الشان *Azim al Shan*, of great Figure or Rank.

<sup>e</sup> رفيع العذر *Raffeeib al Kadr*, of exalted Power.

<sup>f</sup> رفيع الشان *Raffeeib al Shan*, of exalted Rank.

<sup>g</sup> حسنة اختر *Khojista Akhter*, of happy Stars.

<sup>h</sup> جهان شاه *Jehan Shah*, King of the World.

His Brother Sultan Mahomed Azem had Two Sons,

*Mahomed Bedar Bukht*,<sup>4</sup>

*Mahomed Wallah Jaf*.<sup>5</sup>

His Brother Sultan Mahomed Kambukhs had One Son:

*Iesdan Bukhs*,<sup>6</sup> called also *Rahman Bukhs*, whose Daughter has been lately married to *Nesr allah Merza*,<sup>7</sup> Nadir Shah's Son.

### JEHANDAR SHAH.

*Febandar Shah*, *Jehan Shah*, and *Raffeeih al Shan*, Sons to *Babadr Shah*, having joined against their Brother *Azim al Shan*, defeated and killed him. His Treasure falling into the Hands of *Zulfecar Khan*, who was in *Febandar Shah*'s Interest, they marched against the other two Brothers, *Jehan Shah* and *Raffeeih al Shan*, and having overcome them, put them to Death. Their Deaths

بَدَارْ بُخْتُ بَشِّتْ *Bedar Bukht*, whose Fortune is awake;

وَالْجَافُ وَالْجَافُ *Wallah Jaf*, of august Rank.

بَرْدَنْ بَشِّشُ *Iesdan Bukhs*, God's Gift.

رَبْمَنْ بَشِّشُ *Rahman Bukhs*, the Gift of the Merciful.

نَسْرُ اللَّهِ *Nesr Allah*, signifies, assisted by God.

دَارِمْ لَمْ لَمْ لَمْ *Daram Lam Lam Lam*, secured.

secured the Empire to *Jehandar Shah*, and *Zulfecar Khan* became his Vizir.

He was a weak Prince, and so foolishly fond of one of his Wives, called *Lal Koar*, who was of an obscure mean Parentage, and a Singer by Profession, that he endeavoured to fill the Places of the greatest Trust and Honour in the Empire with her base Relations, which so disgusted *Seyd Abdallab Khan* and *Seyd Hossan Khan*, two Brothers of great Authority in the Empire, and who had a Body of choice Troops, that they resolved to place *Mahomed Furrukhsir* (Son to *Azim al Shan*, then at *Bengal*) on the Throne. This Prince, notwithstanding he had but little Treasure, got Numbers to join him. At first he defeated *Eaz o'din*, \* *Jebandar Shah*'s Son ; and afterwards *Jebandar Shah* himself (thro' his People's Treachery and Cowardice) was defeated near *Agra*, and obliged to fly, tho' he had near 100,000 Horse and Foot.

*Jebandar Shab* had one Son; *Eaz o'din*.  
*Azim al Shan* had one Son:

*Mahammed Fazrukhbin II*

Maommed Furrukhsir. ||

\* **إِذْ دِين** *Eaz o' din*, signifies the Glory of Religion.

*Raffeeib al Shan* had Three Sons :

*Raffeeib al Dirjat* \*,

*Raffeeib al Dowlat*, † and

*Sultan Ibrahim*.

*Jehan Shah* had One Son :

*Mahomed Shah*, who is the present Emperor.

### MAHOMMED FURRUKHSIR,

Son to *Azim al Shan*, being settled on the Throne, *Seyd Abdallah Khan* was made *Vizir*, with the Title of *Koteb al Muluck* ‡ and *Iar ba Vafa*. And *Hoffan Ali Khan* made *Mir Bukhschi*, or Paymaster-General, with the Title of *Emir al Omra* ||.

The Emperor was only so by Name ; for these two had the absolute Management of every Thing. *Furruksir*, at last, with the Advice, and at the Instigation of *Khandoran* and *Mir Jumla*, began to contrive Means to

\* درجات رفيع Raffeeib al Dirjat, of exalted Degree.

† دولت رفيع Raffeeib al Dowlat, of exalted Fortune.

‡ ملکه قطب Koteb al Muluck, the Axis of the Empire, and باربادویا Iar ba vafa, the grateful Friend.

|| امير الامرا Emir al Omra, the Prince of Princes.

cut off the two Brothers. They, on the other hand, were intent on nothing so much as enriching themselves. They turned out *Nizam al Muluck* \* (*Ghazi o' din Khan's* † Son) from his Government of *Deccan*, and *Hoffan Ali Khan* went thither himself. At last, the two Brothers finding the Emperor grew jealous of their Power, resolved to remove him, and put a more passive Prince in his Stead. Having got *Ajeet Sang* the *Maha Rajah* (whose Daughter ‡ was married

\* نیظام الملوک Nizam al Muluck, is a Title signifying *he who arranges and puts in Order the Empire*. His first Name was چین گلیخ خان *Chin Kuleeijh Khan*, which in the *Tartar Language*, signifies, *the Sword-drawing Lord*. Some People, by Corruption, pronounce it *Chucklas Caun*.

† غازی الدین Ghazi o' din, signifies *the Champion of Religion*. *Nizam* has also a Son called by the Grand-father's Name *Ghazi o' din Khan*, who has lately got the Title of نصر ناصر نصریہ *Nasr Jing*, which signifies *victorious in War*.

‡ It is a Custom with the *Moghol Emperors* to make Alliances with the *Indian Rajahs* or Princes, by marrying their Daughters, who, as soon as they are taken into the *Harram* or *Seraglio*, are converted to *Mahommedanism*, by pronouncing in *Arabic* these Words, *There is but One God, and Mahomed his Prophet*, and learning a few Prayers.

to *Furrukbsir*) to join them, they confined him: Shortly after, they blinded him, by drawing a red hot Wire over his Eyes: And on the 16th of *February*, 1719, offering him a Thousand Indignities and Insults, put him to Death, after a Reign of Seven Years.

'Twas in this Emperor's Reign that the *English East-India Company* obtained a *Firmân* \* exempting them from paying any Duties in his Dominions, of which I have here subjoined a Translation.

' ALL GOVERNORS, People in  
Offices, *Jaguirdars* †, *Fojbdars* ‡, *Croris* ||,

\* فرمان *Firmân*, signifies literally an *Order*, but it is used for a Patent or Grant from the Emperor.

† When one is preferred to be a منصب دار *Mansub-dar*, or Commissioned Officer, by the *Moghol*, he either pays him out of the Treasury, or else allots him as much Lands in some of the Provinces, as the Salary and Wages of his منصب *Mansub*, or Post, comes to. The Lands so allotted are called the جای *Jaguir*, and the Officer who receives the Revenues as his Pay, is called the *Jaguirdar*.

‡ *Fojbdars* are Officers who have the Command of a Body of Horse, and take Care of the Suburbs of a City, and the Out-parts.

|| *Croris* are those Officers who collect the Revenues of the several Villages, and often farm them of the Lord Lieutenant of the Province, or of the *Jaguirdar*.

*Rabadars*,

‘ *Rahadars* \*, *Gouzirbans* †, and *Zemidars* ‡,  
 ‘ who are at present and shall be hereafter in  
 ‘ the *Soubab* || of *Ahmedabad*, and in the  
 ‘ fortunate Port of *Surat*, and *Cambay*, being  
 ‘ in hopes of the Royal Favour ; **K N O W**,  
 ‘ That at this Time of Conquest which  
 ‘ carries the Ensign of Victory, Mr. *John*  
 ‘ *Surman* and *Khojab Serhad*, § Factors to the  
 ‘ *English*, have represented, by the Means  
 ‘ of thofe who stand on the Steps of the high  
 ‘ Throne, “ That Customs on *English*  
 ‘ Goods all over the Empire are pardoned,  
 ‘ except at the Port of *Surat* ; and that at  
 ‘ the said Port, from the Time of the

\* *Rahadars* are thofe who have the Charge of the High-way.

† *Gouzirbans* are they who collect Duties on the High-roads.

‡ *Zemidars*, are the *Rajahs* or *Indian Princes*, &c. who have free Estates, and a Tract of Land at their own Command, only paying a small Acknowledgment to the Great *Moghol*. This Name is composed of زمین Zemin, *Land*, and دار Dar, a Poffessor.

|| *Soubab* signifies a Province.

§ Mr. *John Surman*, an *English* Gentleman, and *Khojab Serhad*, an *Armenian*, were the principal Persons sent from *Bengal* to the *Moghol's* Court to solicit for this Grant.

“ *Emperor*

“ Emperor who is pardoned \*, whose Place  
“ of Rest is Eternal, *Shahab o' din Shah*  
“ *Jehan*, 2 per Cent. was settled as Customs.  
“ From the Time of him who has approach-  
“ ed the Most Merciful, whose Place is  
“ everlasting, *Moby o' din Mahomed Au-*  
“ *ringzebe Alumguir*, 3  $\frac{1}{2}$  per Cent. was ap-  
“ pointed, and in other Places none molested  
“ them on this Account. And in the Time  
“ of the Emperor who is pardoned, whose  
“ Place of Repose is Heaven, surrounded  
“ with the Favour of the Almighty, whose  
“ Rank is most Sacred, *Abul Mazuffer* †  
“ *Babadr Shah*, 2  $\frac{1}{2}$  per Cent. was settled,  
“ and is in Force until now: By reason of  
“ the Oppressions of the *Muttesiddis* ‡ there,  
“ 'tis three Years since they have withdrawn  
“ their Factory. In the *Soubabs* of *Babar*,  
“ and *Odissa*, this Nation pays no *Customs* ;  
“ and in the Port of *Hugly*, in the Province  
“ of *Bengal*, they Yearly give Three § Thou-

\* This is a softer Kind of Expression used by the *Mahomedans* in mentioning deceased Persons.

† *Abul Mazuffer*, signifies the *Father of Victory*.

‡ *Muttesiddis* are the King's Officers.

“ sand Rupees *Peisbush* \* in lieu of *Customs* ;  
 “ they are in hopes that, according to the  
 “ Custom of other Ports, in the Port of  
 “ Surat likewise, a yearly *Peisbush* may be  
 “ settled in lieu of *Customs* ; they agree to  
 “ a Yearly *Peisbush* of Ten + Thousand  
 “ Rupees.

“ The ORDER which subjects the World  
 “ to obey it, and which must be strictly  
 “ followed, is issued forth : That since they  
 “ agree to Ten Thousand Rupees *Peisbush*  
 “ at the Port of *Surat*, take it Yearly, and  
 “ besides that molest them on no Account :  
 “ And what Goods or Effects their Factors  
 “ bring or carry away by Land or Water,  
 “ to and from the Ports of the Provinces,  
 “ and other Parts, looking upon them to be  
 “ Custom-free, let them buy and sell at  
 “ their Pleasure ; and if in a Place any of

\* پیشکش *Peisbush*, which literally signifies, *presented*, or *drawn before*, is the Term for a Present from an Inferior to a Superior ; as are also these Words, نظر Nazr, presented to View, نذران Gouzran, laid before, &c. And whatever Superiors give to their Inferiors, which is generally Robes, Arms, Horses, Elephants, &c. is called a *Khalat* and *Sirrapah* ; and if Money, an *Enam*.

+ 1250 L

their

their Effects should be stol'n, use your utmost Endeavours to recover them, delivering the Robbers to Punishment, and the Goods to the Owner; and wherever they settle a Factory, or buy and sell Goods, be afflicting to them on all just Occasions; and whomsoever of the Merchants, &c. they may have a just Demand on by Accounts, according to Equity, give the *English* their Due, and let no Person injure their Factors. They have likewise humbly represented, " That the *Duans*\* in the Provinces may demand the Original *Sinnid*†, or a Copy with the *Nazem* or *Duan*'s ‡ Seal affixed; to produce the Original in every Place is impracticable; they are in hopes that a Copy under the *Kazzi*'s || Seal shall be credited,

H and

\* The *Duans* are the Seconds or Deputies to the Lord Lieutenants of Provinces, and Governors of Cities. They are the General Accomptants, and the Revenues pass thro' their Hands.

† *Sinnid*, signifies, a *Grant* or *Patent*.

‡ *Nazem* is the Governor, or Person who acts for him.

|| *Kazzi*, or, as some pronounce it, *Cadi*, is the Judge, who, among the *Mahomedans*, decides all

“ and they not demand the original *Sinnid*,  
 “ or molest them on Account of a Copy  
 “ with the *Nazem* or *Duan*’s Seal: And in  
 “ the Island of *Bombay*, belonging to the  
 “ *English*, where *Portuguese* Coins are Cur-  
 “ rent, that according to the Custom of  
 “ *Chinapattan* †, the fortunate § Coins may

all Causes; he being generally a Person of the greatest Repute and Learning, a Copy attested by him is thought sufficiently authentic.

\* As the Island of *Bombay* (which was made over to the *English* in King *Charles* the Second’s Time) belonged first to the *Portuguese*, their Coins passed current there, until the *English East India Company* had the Privilege of coining Rupees.

† *Chinapattan* is *Madras*, or *Fort St. George*, on the *Cormandel Coast*, where the *English* did coin Rupees.

§ By the Fortunate Coins (which they call ~~سکه~~ مبارک Sicca Mobarek) are meant Silver and Gold Rupees, which last they call ~~سکه~~ Mehr, or Sun, and ought to weigh 7 dw. 3½ gr. and are in Value equal to 12 Silver Rupees weighing 7 dw. 10½ gr. each. The Inscription on this present Emperor’s Money is, *The Fortunate Coins of the valiant Emperor Mahommed Shah, in the Year      struck at      in the      Year of the glorious Reign.* The first and last Blanks are for the Year of the Hegira and Reign, and the Second for the Name of the Place.

be

“ be struck; and that whoever of the  
“ Company’s Servants being in Debt, runs  
“ away, may be sent to the Chief of the  
“ Factory; and that on Account of the  
“ *Fojbdari*\*, and the other *forbidden Arti-*  
“ *cles* (by which Means the Company’s  
“ Factors and Servants are vex’d and dif-  
“ couraged) they be not molested.

“ The strict and high ORDER is issued  
“ forth, that a Copy under the *Kazzi*’s Seal  
“ be credited, and that in the Island of  
“ *Bombay*, fortunate Coins struck according  
“ to the Custom of the Empire, be current;  
“ and whoever of the Company’s Servants,  
“ being indebted, runs away, let him be  
“ taken and delivered to the Chief of the  
“ Factory, and let them not be molested on

\* As the *Fojbdar* is the Person who has the Com-  
mand of the Suburbs and Out-parts, where it is chiefly  
that intoxicating Liquors are allowed to be sold, and  
disorderly Houses kept, he used to take up Sailors, and  
other *Europeans*, whom he found there, and not release  
them without a Sum of Money, which created the  
Chiefs of the Factories, and the Company’s Servants,  
a deal of Trouble. This Article in the *Firmân*  
is to redress that Grievance, and suffer them to pass  
Wines, and other Liquors and Necessaries, without any  
Molestation.

‘ Account of the *forbidden Articles*. ‘‘ They  
‘‘ have likewise represented, that in *Bengal*,  
‘‘ *Babar* and *Odissa*, the Company have  
‘‘ Factories, and that they are willing to  
‘‘ settle in other Places. They are in hopes  
‘‘ that wherever they settle, Forty *Vingas* ||  
‘‘ of Ground may be graciously bestowed on  
‘‘ them by the Emperor; and that their  
‘‘ Ships sometimes, by Reason of Tempests,  
‘‘ run ashore, and are wreck’d, the Gover-  
‘‘ nors of the Ports do in an oppressive Man-  
‘‘ ner seize the Goods, and in some Places de-  
‘‘ mand a quarter Part.” ‘ The Royal Or-  
‘‘ der is issued forth, that they act according  
‘‘ to the Customs of the Factories in other  
‘‘ Provinces, in regard to this Nation (who  
‘‘ have Factories in the Imperial Ports, and  
‘‘ Dealings at Court, and have miraculously  
‘‘ obtained a *Firmân* exempting them from  
‘‘ *Customs*.) Take Care in a just Manner of  
‘‘ the Goods of their Ships that are wreck’d  
‘‘ or have lost their Passage, and in all Affairs  
‘‘ act according to this Great Order, and  
‘‘ demand not a new Grant Yearly. In

|| A *Vinga* is somewhat less than the third Part of an  
Acre.

‘ this

“ this be punctual, written on the 4th of  
“ Safer\* in the 5th Year of this Glorious  
“ Reign.

On the back Part of the *Firmán*, was the  
*Vizir*’s Seal, with his Titles, as follows :

The Security of Fortune, and trust-wor-  
thy of the Empire,

Chief of the *Omras* of exalted Rank,  
Chosen among the *Khans* of the High  
Court,

Manager of the Empire and its Riches,

Director of its Fortune and Grandeur,

Master of the Sword and Pen,

Exalter of the Standard and Ensign,

*Vizir* of a true Judgment,

Of one Colour, (i. e. *Ingenuous and Sincere*)

Prop of the Empire,

Supreme Manager of its Affairs,

The Victorious General,

The grateful Friend, and

Pattern for all *Vizirs*.

\* January 6th, 1716-7.

## RAFFEEIH AL DIRJAT.

The *Seyds*, after having made away with *Furrukhfir*, took *Raffeeib al Dirjat*, Son to *Raffeeib al Shan*, out of the Castle of *Selimgur* †, where the Royal Family are confined, and placed him on the Throne. He had not reigned above Three Months, before they murdered him, and sending for his Brother

## RAFFEEIH AL DOWLAT,

Placed him on the Throne, who in a few Days afterwards died a natural Death, and was succeeded by the present Emperor

## NASR O'DÎN MAHOMMED SHAH,||

Son to *Jehan Shab*, who being raised to that Dignity by the *Seyds*, *Hoffan Ali Khan* and

† سلیمان Selimgur, signifies *Selim's Castle*, being built by a Prince of that Name.

|| *Mahammed Shah*, on being made Emperor, took to himself the Title of ناصر الدین *Nasr o'din*, which signifies, *the Supporter and Assister of Religion*.

*Abdallah Khan*, they kept the Power so much in their own Hands, that he had nothing, except the Name of Emperor, which made him eagerly wish for an Opportunity of making himself independant, and revenging the Death of his Uncle's Son, *Furrukhsir*.

In October, 1720, *Mahammed Shab*, accompanied by *Hoffan Ali Khan*, and several *Omras*\*, set out from *Agra* with a numerous Army, in order to reduce *Nizam al Muluck*, who had grown very powerful in *Deccan*.

Having marched Nine measured Cofs the First Day, the Emperor called a *Divan* that Night, and after a short Stay withdrew. As soon as he was gone, *Mahammed Amin Khan Heydr Kuli Khan*§, Master of the Ordnance, *Khandoran*, and several others of the *Omras*, who were most attached to the Royal Fa-

\* اُمراء *Omra*, is the Plural of امير *Emir*, which signifies, *Prince*, and is a Title given to all the Nobility of the first Rank, in the *Moghol's Empire*, and in *Tartary*.

§ حیدر قلی *Heydr Kuli*, signifies, the Slave of the *Lion*, حیدر *Heydr*, which signifies, a *Lion*, being one of the Appellatives given to *Ali Mortisa*, and قلی *Kuli*, in the *Turkish Language*, signifies, a *Slave*.

mily,

mily, drawing their Swords, fell on *Hoffan Ali Khan*, and killed him with two or three of his Friends. Upon this *Mahomed Shah* laid aside that Expedition, and returned towards *Debli*, in order to cut off *Seyd Abdallah Khan*, the other Brother, who was in that Capital with a great Force; and who hearing of his Brother's Murder, had taken out *Sultan Ibrahim*, Son to *Raffeeib al Shan*, and proclaimed him Emperor. Gathering together what Treasure he could, and having broke to Pieces the famous Throne, (which cost *Shah Jehan* nine Crores § of Rupees) in order to pay his Soldiers, he soon compleat-ed an Army of 50,000 Horse, and marched out to engage *Mahomed Shah*, who had encamp'd at *Serkad*, which is Twelve Cos from *Mhetra*.

On the 2d of November, 1720, both Armies engaged; and after an obstinate and bloody Battle, *Abdallah Khan's* Forces were defeated, and himself desperately wounded and taken Prisoner.

§ One Crore is Ten Millions. So that Nine Crores of Rupees, at 2*s. 6d.* each, amounts to 11,250000*l.* Sterling.

The

The young *Sultan*, whom he had brought with him to countenance his Rebellion, being taken, had no other Punishment inflicted on him, but being sent back to his old Quarters the Castle of *Selimgur*.

Upon this Victory the Emperor made great Rejoicings, and appointing *Mahomed Amin Khan* Vizir, returned to *Debli*.

*Abdallab Khan* being brought before him, the Emperor said to him, ‘ Traitor, see what thou hast done.’ To which he answered, ‘ I took you out of a Prison, and gave you an Empire. My Brother being murdered by your Order, as I was at the Head of an Army, Self-preservation directed me to make use of it ; Providence decreed you the Victory, use it as you think proper, by treating this Clay as your Rewardment or Interest may prompt you.’ Then the Emperor said to him, ‘ What Harm had *Furrukh-sir* done to you ?’ To which he answered : ‘ He grew jealous of mine and my Brother’s Power, and as it was inconsistent with our Interest to resign it into his Hands, we thought it dangerous to lose any Time in removing him. Had Providence permitted us to have been so

‘ prudent hitherto, we should not have come to this tragical End. But when Fate destines one to Ruin, it begins by blinding the Eyes of his Understanding.’ Then the King ordered him to be confined, and four Servants allowed to attend him, and said, ‘ As for the young *Sultan* he is not to blame; were he to be punished, it would distract his poor Mother; let him remain with her.’

*Heydr Kuli Khan* was in great Favour, and afterwards made *Soubabdar*\* of *Ahmedabad*. *Nousrit Ear Khan* was made *Soubabdar* of *Ajmir*, *Sir Bullind Khan* was sent for from *Cabul* to be one of the Vizirs; and *Kandoran* was made *Mir Bukhshi*† with the Title of *Emir al Omra* §.

*Furruksir*’s Mother desired that *Abdallah Khan*, the Murderer of her Son, might be delivered to her. *Mahammed Shah* sent her Word that it was unlawful to kill two Persons for the Murder of one, and that *Hoffan Ali Khan* was killed in Retaliation. He then ordered that *Abdallah Khan* should lodge in

\* *Soubabdar* is Lord Lieutenant of a Province.

† *Mir Bukhshi* is Paymaster-General and Treasurer.

§ *Emir al Omra* signifies the Prince of Princes.

the Palace of *Asof all Dowlat*, have a Pension of 3000 Rupees Monthly, thirty Household Servants, seventy Menial Ones, with Provisions of all Kinds from the Royal Kitchen, five Women to attend him, and proper Guards over him. He did not live long to enjoy this generous Allowance, dying a few Months afterwards of his Wounds. Five and Forty Women, most of them his Wives and Concubines, and some his near Relations, burnt <sup>†</sup> themselves in one Room the Night after he died.

I 2 In

<sup>†</sup> In ancient Times, none but the Wives of the *Brahmins* (or *Indian Priests*) had the Priyilege of burning themselves with their deceased Husbands: But since the Government fell into the Hands of the *Rajpouts*, 'tis customary, when any of their Princes die, for one or more of his Wives to be burnt with him. There is no Compulsion to this Sacrifice, as some People wrong-ly imagine; 'tis entirely of their own accord, and often they are dissuaded from it. Sometimes indeed, when a vain-glorious Passion prevails over natural Affection, the Widow's Relations would gladly have her burn, as it raises the Character of their Family, by making it remarkable for virtuous and loving Women. Yet, according to their Religion, 'tis more meritorious to behave chastly and decently in their Widowhood, untill Death, than burning; because one is but a short Pain, and the other a State of Trial. The *Moghols* have endeavoured

In the Year 1721-2, the Emperor wrote to *Nizam al Muluck*, then at *Deccan*, desiring his Presence at Court, and that he would appoint him *Vizir*; but if he declined it, he should nominate whomsoever he should judge to be the most deserving. To which he answered: "I am a *Derveish*, and not ambitious of so high a Station. I was contented with the Province of *Makva*, when the *Seyds* intending to distress me, I was obliged to take Arms. By the Divine Assistance I baffled their Designs, and secured myself. At last your Majesty, by their Instigation, set out against me with a mighty Army. Here the Almighty protected me likewise. In the Beginning one of the Brothers was killed; and as you knew me to be a

deavoured to discourage this Custom as much as possible; but since Money is omnipotent in that Country, as well as in many others, a small Bribe generally purchases the Consent of the Governor, or Commanding Officer. Lately the *Seyd* and *Pattan* Families, in several Parts of *India*, have, thro' their excessive Pride, got into this Custom; and as it is strictly forbidden by their Religion (which is the *Mahomedan*) they do it privately, by setting an Apartment on fire about their Ears.

¶ faithful

" faithful Servant, you laid aside that Expedition, and returned to *Debli*, where, being settled to the Satisfaction of all People, you have now condescended to distinguish me, the meanest of your Slaves, with this extraordinary Mark of your Fav'our; which I only decline, as knowing myself unequal thereto, and that there are many about your Court more capable and desirous of such an Employment than I."

As *Nizam* would not come to Court, *Mahommed Amin Khan* was continued *Vizir*, and after his Death, his Son *Kummir o'din Khan*\* succeeded him in that Office, and enjoys it now.

*Nizam* continued at *Deccan*, as *Soubahdar* of *Vijapore*, *Hyderabad*, *Auringabad*, &c. and though he acknowledged himself a Subject, yet made no Remittances to Court, but appropriated the Revenues to the maintaining of an Army, which he said was to keep in awe the *Maharattas* or *Ganims*, the *Sabou Rabab's* Subjects in *Deccan*; whom notwithstanding he permitted to plunder and lay waste several of the King's Provinces. They

\* كُمْرُ الدِّين Kummir o'din, signifies the Moon of Religion.

imposed

imposed a Tribute of one quarter Part of the Revenues, which they call *Chot*, in many Places, and some Parts they have taken entirely to themselves. He well knew, that with the *Maharattas* Assistance, he could defy any Attempts that could be made against him from Court. At last, in the Year 1738, the *Maharattas* becoming very formidable, and *Nadir Shab* having besieged *Kandabar* ||, he was prevailed on to come to Court, as shall appear more particularly in the Sequel.

|| کندابر Kandabar, is distant from *Dehlî* 358 measured *Cofs*, and from *Iyaban* 463.

*The State of Affairs in India before  
the Persian Invasion, with the Mo-  
tives that induced Nadir Shah to  
undertake that Expedition.*

**A**S the\* Emperor's Affairs became daily in a worse Situation, and that thro' the Indolence of the *Vizir*, and his being entirely taken up with his Diversions, there was no Prospect of a Remedy; His Majesty resolved to send for *Nizam al Muluck*, who being one of *Auringzebe*'s old *Emirs* †, and of great Experience, his Presence might give a new Turn to Affairs. Accordingly Orders were issued forth for his Appearance; in Compliance with which, leaving his Son *Ghazi o'din Khan* to command in *Deccan*, he came to *Debli*, where he met with a gracious Reception, was made Absolute Agent, which

\* The Great *Moghol*.

† *Emir* signifies *Prince* or *Commander*, being the Name that the Nobility are distinguished by, the Plural of which is *Omra*.

is greater than *Vizir*, and honoured with the Title of *Ajof Jab* †. *Khandoran*, who was *Bukkshi*, or Paymaster General, had the Emperor's Ear so much, that whatever he requested was granted, His Majesty being entirely governed in all His Actions by him. As *Nizam al Muluck* was for settling Affairs upon the same Footing as they were in *Auringzebe*'s Time, and proceeding in Regard to the Administration of Justice, according to Law, and as was done in the Reigns of former Emperors; whatever he requested on that Score was denied him, and all his new Schemes opposed and laugh'd at by the *Omras*. He observing the Weakness of the Emperor, and the Dissoluteness of his Courtiers, who employed their Time in the Company of loose Women and Buffoons, waited on His Majesty, and framing an Excuse, told him the Affairs of his Province required his Presence. On his Arrival at *Deccan* he entered into a Concert with *Rajah Sabou*, and con-

† *Ajof Jab* is a Title commonly given to *Vizirs*. It signifies, in *Place and Rank* as *Asof*, who, they say, was *Solomon's Vizir*. At the same Time that they honour their *Vizirs* with this Title, they flatter their own Vanity, by comparing themselves to *Solomon*.

trived it so, that *Bajeerau* || should march as far as *Debli*, and plunder and lay waste all before him ; that, at length, the Emperor, and those about him, might be roused out of their Indolence, and be sensible of their ill Conduct. The *Maharattas* soon over-run the Province of *Malka*, killed *Guerdir Babadr*, the Governor thereof, and seized all his Treasure and Effects. After having laid waste and destroyed all the Country around, they returned to *Deccan*. As no Notice was taken at Court of these Inroads, next Year they marched towards *Guzerat*, where, notwithstanding the Inhabitants agreed to pay a quarter Part \*, they plundered and distressed them in a severe Manner: They also ravaged the Country round about *Gualiar*, which being near the Capital, the Court was alarmed, and *Khandorān*, with *Kummir o'din Khan* and other *Omras*, sent with a powerful Army to chastise them ; but these great Officers thought Peace the safest Measure,

|| A famous General of the *Maharattas* or *Ganims*, who is lately dead.

\* A Quarter Part of the Revenues, which they call *Chot*, is the Tribute the *Maharattas* have endeavoured to impose on several Parts of *India*.

agreed to pay the Quarter Part, and returned Home. Notwithstanding this Agreement, and the Money being paid, the *Maharattas* did not spare those Places from being plundered, but even resolved to march as far as *Agra* to receive the Quarter Part for *Debli*. The aforesaid Officers set out again, and came to the City of *Agra*: A little before their Arrival, the *Maharattas* had crossed the River *Jumna*, with an Intent to march into *Audib*, the Province governed by *Saadit Khan*, who having Notice of their Design, march'd against them with a strong Body, and after an obstinate Engagement defeated them, took two of their principal Officers, and killed 5000 of their Men. With the Remains of their Army they marched to *Feridabad*, which is Ten Coss from *Dehli*. Upon which *Khandoran* and the *Vizir*, being joined by *Saadit Khan*, went in pursuit of them: The *Maharattas* had left that Place Three Hours before the *Omras* Arrival, and marched towards *Kalka*, near *Debli*; which being a Place of Worship for that Day, the greatest Part of the Inhabitants had assembled there: They robb'd them of all they had, but spared their Lives; and knowing the City

City had but few Forces therein, they intended to plunder it ; of which the Emperor being informed, he ordered *Emir Khan* and *Hoffan Khan*, with all the Companies belonging to the Train of Artillery, to go and oppose them. They accordingly marched out, and after an Engagement of a few Hours, *Hoffan Khan* was killed, and *Emir Khan*, with the rest of his Army, almost routed, and the *Maharattas* on the Point of entering the City, when the *Vizir*, who had out-marched the other two *Omras*, came to his Assistance ; the Enemy was soon defeated, and put to Flight : The *Vizir* pursued them to *Allaverdi Khan's Serai*, † which is Seven Coss from *Debli*, where coming up with them, and having no Inclination to fight, he secretly made up Matters : Upon which they marched back to *Deccan*. *Saadit Khan* being somewhat puffed up with his own good Services, and incensed at this shameful Compromise with the *Ganims*, marched

† *Serai*, or *Sera*, signifies any great Building or Palace. 'Tis the same that, by Corruption, is in *Europe* called *Seraglio*, which may as properly be applied to any other Palace, as to that where the King's Family live. By prefixing the Word *Caravan*, it signifies, a Building for the Reception of Travellers and Passengers.

towards his own Province, without waiting on his Majesty; but the other *Omras* enter'd the City, and paid their Respects to him.

The Emperor was again inclined to send for *Nizam al Muluck*, thinking that while he continued in *Deccan* he should be always in Fear of (or actually disturbed by) these Excursions of the *Maharattas*. *Mebr Parvir*, his Grandmother, who had great Interest with *Nizam*, at his Request, wrote him a Letter, full of Assurances that he should have the entire Management of Affairs at Court, provided he came without Delay. He complied with her Request, but met with a worse Treatment than formerly. The *Omras* not only disregarded him, but took all Opportunities of affronting him, especially *Kbandoran* and his Creatures, who when he came to pay his Respects at Court, used to ridicule him, saying to each other, *Observe how the Deccan Monkey dances*. This Usage having wrought him up to the highest Pitch of Resentment, he was resolved to revenge himself by distressing the Empire, and destroying *Kbandoran* and his Creatures. He imparted his Design to the *Vizir*, *Kummir o'din Khan*, imagining he would join with him.

him. But notwithstanding the Alliance between them (Nizam's Son being married to the *Vizir's* Daughter, and the *Vizir's* Son to Nizam's Daughter) he could not engage him to join in any Plot detrimental to the public Interest; on the contrary, he used his Endeavours to dissuade him therefrom, by representing to him the Infamy of sacrificing his Country to private Resentment. When Nizam perceived he would not come into his Measures, he applied himself to *Saadit Khan*, the *Soubahdar* of *Audib*, who then had a great Body of Men, was an Officer of Experience, and had lately raised his Reputation by his Action with the *Maharattas*; and, what was still more to the Purpose, had since that Time stood ill-affected towards the Emperor and *Khandoran*. Having entered into an Agreement, it was resolved that *Nadir Shah*, Ruler of *Persia*, who then was besieging *Kandahar*, should be the Instrument to distress the Emperor, and remove *Khandoran* from amongst them.

But before I relate the treacherous Correspondence carried on between Nizam, Saadit Khan, and Nadir Shah, with the Invitation they

they gave him to march towards Hindostan, which was the principal Motive that encouraged him to undertake that Expedition, I shall give a brief Account of the Life and Actions of this Famous Conqueror, who of late has made so much Noise in the World, which I had from a Gentleman who knew him personally, and was in Persia during the Time of the Great Revolution which happened there; that is, from the Time the Afghans invaded Persia, and Mahmud Khan, the Son of Mîr Vaez, took the Capital thereof Isfahan, making Shah Sultan Hossein Prisoner, with all his Sons, which were Twenty-three, excepting Thamas Mirza (afterwards Shah Thamas, who made his Escape during the Siege) until Nadir Shah set out for Kandahar to reduce to Obedience Hossein Khan, a Brother of the said Mahmud Khan.

THE  
HISTORY  
O F  
*NADIR SHAH.*

**N**ADIR SHAH ‡, known in Europe by the Name of *Kuli Khan*, was born at *Calot* in the Province of *Khorasan* ||. His Father was Chief

‡ His first Name was نادر قلی *Nadir Kuli*, which signifies, *God's Slave*, or literally, *the Slave of the Wonderful*. It is composed of نادر *Nadir*, wonderful, which, with the *Mahomedans*, is one of God's Attributes, and قلی *Kuli*, which, in the *Turkish Language*, signifies *Slave*. In this Manner the *Arabs*, and other *Mahomedans*, compose most of their proper Names, by prefixing the Word عبد *Abd*, *Slave*, to God's Name, or any of his Attributes, thus: الله عبد *Abdallah*, *the Slave of God*, عبد الرحمن *Abd o' Rabman*, *the Slave of the Merciful*, &c.

|| *Khorasan* is one of the most eastern Provinces of *Perfia*, which its Name imports, signifying, towards

the

Chief of a Clan of the *Affsar* \* Tribe, and Governor of a Fortress belonging to that Place, wherein a sufficient Guard was kept to prevent the *Ousbeg Tartars* from making Incursions into *Khorasan*. It commanded one of the Passes, and was so situated by Nature that a Handful of Men might easily defend it against a numerous Army. The Father of *Nadir Kuli* (for that was his first Name) dying during his Minority, his Uncle took the Command of that Fortress, which had been Hereditary in the Family for many Years, under Pretence of keeping it until *Nadir Kuli* was of Age ; but when he was grown up, the Uncle pretended he was still too young to take such a Charge ; and insinuated to the Clan, he was a Youth of a fierce and tyrannical Disposition, not fit to command them, unless, instead

*the Sun*; *خور* *Khor*, signifying, *the Sun*, in the ancient *Perſic*. The *Perſians* generally pronounce it *Khorafan*, making an *ʃa*, before an *əm*, or an *ən*, sound like an *u*, which, they think, gives the Words a sweeter and softer Sound. But in *Tartary*, and all over the *Mogbol's* Empire, the Words are pronounced as they are wrote.

\* The *Affsars* are a *Turcoman* Tribe, divided into two or three Clans.

of

of mild Treatment they chose to be sway'd with a Rod of Iron. The *Afshars* being well satisfied with the Uncle, desired him to continue their Chief, declaring that as they already had sufficient Experience of his Capacity and Humanity, they would not run any Risque by submitting to his Nephew. *Nadir Kuli* being thus thrust out of his Right by the Cunning of his Uncle, and being of too great a Spirit to live in a State of Subserviency among his Relations, went to *Mushad*\*, a City famous for the Sepulchre of *Imam Ali Reza*, and there entered into the *Beglerbeg's* † Service, as one of the under Masters of Ceremonies; in which Office he behaved so well, that the Prince soon gave him the Command of a Troop of Horse. In the frequent Skirmishes he had with the *Tartars* he gave such Proofs of his Conduct and Courage, that in a few Years he was made *Mim Bashi*, or Commander of 1000 Horse,

\* *Mushad* is a City in *Khorasan*, which, since *Shah Abass's* Intention of making it a Place of Pilgrimage, has been of more Note than *Herat*, the ancient Capital thereof.

† *Beglerbeg* is a Title signifying, in the *Turkis* Language, *Lord of Lords*.

in which Station he continued till he was about thirty two Years of Age, behaving on all Occasions with the greatest Gallantry and Resolution. He was esteemed and respected by those whom he chose to be familiar with ; but others who were not so intimate with him, and to whom he behaved with Reserve, made little Account of him. He so well disguised his Ambition, that, altho' determined to push his Fortune to the utmost, when a proper Opportunity should offer, he took the greatest Care to smother whatever might give the least Jealousy or Offence to his Superiors, seeming perfectly happy in the Station he had obtained, until the Year 1720. when the *Ousbeg Tartars*, by Surprise, entered *Khorasan* with a Body of 12000 Horse, and began to commit Hostilities. The *Beglerbeg* not having above 4000 Horse, and 2000 Foot in Readiness to march against them, called a Council of his Officers, and told them if an immediate Stop was not put to the Progress of the *Tartars*, they would lay waste and plunder the whole Province, and, according to their Custom, carry off Man, Woman, and Child, with every Thing of Value they could lay their Hands

on ;

on; in Consequence of which he must lose his Head. The General Officers declared the Force his Highness could then muster was not near sufficient to encounter the Enemy with any Probability of Success, and that the King would blame him should he attempt it, and thereby only throw away the Lives of so many brave Men. The *Beglerbeg* perceiving their timorous Disposition, declared he would put himself at the Head of what Troops he had, and try his Fortune, it being better to run any Hazard than sit down tamely, and be idle Spectators, while the *Tartars* ravaged the Country, and carried away the Inhabitants to a perpetual Slavery. *Nadir Kuli*, who was present at this Council, (but whose Station did not entitle him to speak until the Opinion of those of the same Rank was asked) got up, and desired that he might be indulged to offer something on this Occasion: Which being granted, he said, It was then no Time to deliberate; that the Enemy were advancing towards them, and in a few Days would force the Generals to do what what at present they seem'd to have no Inclination to; that he could not enough commend the brave Resolu-

tion of the Prince in offering to go in Person, and give them Battle, tho', at the same Time, there was no Necessity for His Highness to run so great a Risque, since if any Accident happened to him the whole Province would be lost; that it would be more advisable to remain in the City *Mushad* to take Care thereof with what Forces he could gather from the adjacent Parts, and let the Army set out immediately, in order to give the Enemy Battle, or to secure some Defiles and narrow Passes to prevent the *Tartars* advancing until his Highness could send Succours: That for his Part, he assured him he was, by Experience, so well satisfied of the Bravery of the Troops they then had, that if he would honour him with the Command of this Expedition, he was so well assured of Success, that in Case he miscarried he was willing to forfeit his Head. The Prince was so pleased with an Offer of this Kind, that he did not wait for any of the Generals Opinions; but immediately told him, You have, in your present Station, when Occasion offered, given such Proofs of your Conduct and personal Valour, as leaves me no Room to doubt of your future Behaviour; I do therefore

therefore give you the Title of General, with the Command of all the Troops now here, and order you to march with them, as soon as possible, against the *Tartars*, and either give them Battle, or take such Measures as may seem to you most proper, in order to put a Check to their Progress. Accordingly a Commission *pro tempore* was prepared and signed for *Nadir Kuli* to command in this Expedition as General, and the Prince assured him, if he succeeded, he would use all his Interest at Court to get him confirmed. Altho' the Common-Soldiers were well satisfied to have *Nadir Kuli* to command them, yet all the General Officers, and most of the *Mim Bassis*, his Seniors, refused to act under him, which the Prince being informed of, desired they would stay with him, and that others, whom *Nadir Kuli* appointed, should act in their Stead. Accordingly several Officers were promoted in order to supply the Places of those who staid; and the Troops set out with *Nadir Kuli* at their Head, with the same Resolution that he did, to conquer or die. The *Tartar* General, who lay about four Days Journey from *Mushad*, hearing the *Persians* were in quest of them, called

called together all his Forces, who were out a marrauding in different Parts. *Nadir*, who bent his March directly towards him, on his Arrival, found the *Tartar* at the Head of his Troops ready to give him Battle; upon which he drew up his little Army on an Eminence, and told them, that half the *Tartars* at least were a foraging, and left to guard the Captives and Plunder; that he was assured they had not above 6 or 7000 Men, tho' they were drawn up loose in order to make the greater Show; and that he should not doubt of Victory had they been twice as numerous, from the Experience he often had of their Courage on other Occasions, which he was assured they would then exert to the utmost, as thereon entirely depended the Lives, Liberties, and Estates of their Countrymen. The *Tartars* charged with their usual Fury, which the *Perians*, animated by the Example of their young Leader, sustained with all the Intrepidity imaginable. Both Parties being brave and equally resolute, a bloody and obstinate Action ensued, in which the Victory for a long Time seemed doubtful: At last *Nadir*'s Fortune prevailed; for having slain the General with his own Hand,

the

the *Tartars* were immediately put to Flight, the *Persians* pursuing and slaughtering them for several Miles. In this Battle upwards of 6000 *Tartars* were killed, and of the Remainder not half returned to their own Country, being either killed or taken Prisoners by the Peasants.

This Victory gained *Nadir Kuli* immortal Honour ; and the *Beglerbeg* assured him, on his Arrival at *Mushad*, that he had wrote to the King to make him General under him, that is, Lieutenant General of *Khorasan*. But *Shah Sultan Hoffein*, who was then King of *Perisia*, being a weak and indolent Prince, never regarded the Services *Nadir* had done him, but appointed in that very Post, which he ought to have, a young Nobleman who had never seen any Action. This Affair was managed by the great Interest the other General Officers had at Court, who (tho' afraid to undertake it themselves) were highly chagrin'd at *Nadir Kuli*'s having had the Command of the *Tartar* Expedition. The King's Weakness giving them a fair Opportunity of indulging their Resentment, by procuring the Disgrace of this brave Man, who had no Friends at Court to sollicit for him.

Being

Being highly incensed at this Treatment, he waited on the Prince; and told him, he had depended on his Promise to no Purpose, for instead of being confirmed in his Post, he was degraded and disgraced for his good Services, and a young Fellow appointed to Command the Army, who was only fit to be shut up in a *Seraglio* with Women; that he observed, he was a Person nearly related to his Highness, whence he concluded he was raised to that Station by the very Interest promised him: The Prince assured him of the contrary, and as he had endeavoured to serve him, was highly displeased at his daring to tax him with a Breach of Promise. *Nadir*, by insisting on what he had said, and dropping some other unguarded Expressions, so far trespassed on the Prince's good Nature, that he ordered him to be bastinadoed on the Soles of the Feet, till his Toe-Nails dropt off, and turned him out of the Service. The Reader must not be surprized at this Sort of Punishment to a Field Officer, for it is frequently inflicted on those in the highest Stations, if they incur the King's Displeasure, and all the Nobility are liable to undergo it, if they disobey the Commands of

of their Superiors in a Post subordinate to them. *Nadir* was now set adrift, and having no Friends at Court, had no Hopes of being re-instated; this made him turn his Thoughts on retiring to the Place of his Nativity, and endeavour to recover his paternal Inheritance. On his Arrival there, his Uncle received him very kindly, and he lived with him and his other Relations some Time; but on his endeavouring to recover the Command of the Tribe, by first insinuating privately, and then insisting upon it that it was his Right, his Uncle let him know he would not resign it, and treated him in a most contemptuous and slighting Manner. His other Relations did the same, which was Usage *Nadir*'s high Spirit could not bear, notwithstanding the State of Poverty he was reduced to, which was so very hard, that he was forced to borrow small Matters of any that would lend him, to procure the common Necessaries of Life. This was enough to beget desperate Resolutions in a Man who had deserved great Things from his Prince and Country, for the good Services he had done them; instead of which, as I have already observed, he was degraded and punished: And when he fled into

the Arms of his Relations for Relief, and claim'd his Birth-right, found that withheld from him by his Uncle; and all those who, by Ties of Blood, ought to have been his Friends, turned his Enemies, for no other Reason that I could ever learn, but that they found him a bold enterprising Man, and superior to themselves in Point of Genius and every other Respect. *Nadir*, in this melancholy Situation, determined to get that by Force, which he could not obtain by any other Method; and having associated with a Couple of stout Fellows of desperate Fortune, went upon the Highway, and robb'd a small Caravan of Three or Four Mules laden with Merchandize, and found Means to dispose of them, the Produce of which (setting aside what they wanted for present Expences) he laid out in Arms and Ammunition, and enlisted privately in his Gang all the desperate Fellows he could pick up. He set out a second Time with about 20 or 25, and robb'd a large Caravan of 30 Mules and Camels, laden with Merchandize and Provisions, which he carried to the Mountains, where Persons came secretly to him with Arms, &c. and exchanged them for Goods, much to their Advantage.

Advantage: In this Manner he frequently robb'd, traded, and enlisted fresh Men into his Gang, most of whom were Soldiers who had formerly served under him, until he had got near 500 stout Fellows well mounted, with which Force he kept the Country in aw, and laid them under a Contribution, which they would not comply with, till he had first threatned, and afterwards performed his Resolution of carrying away their Cattle, and plundering and burning their Houses. But it will be proper here to take Notice, that he could not have reigned long in this Manner, but would have been pursued and overpowered by the King's Forces, if the Empire had not been involved in War. The Afghans, under *Mir Vaez*'s Son, had taken *Isfahan*, and reduced the South-East Parts of *Perſia* to their Obedience; the *Turks* had entered the Western Parts, and taken most of them; and the *Muscovites* had taken Possession of *Gilan* (the ancient *Hyrcania*) and other Places bordering on the *Caspian Sea*; so that *Shah Thamas* having but two or three Provinces left, which were surrounded by Enemies on all Sides, he could not spare any Forces to reduce *Nadir Kuli*; the

Country People were afraid to attack him, so that he lived on them, and exacted what he thought proper for the Support of himself and his Followers. At this Time, one *Sef o'din Beg*, a General in *Shah Thamas*'s Army, and Chief of a great Tribe, called the *Bayots*, having offended the King, his *Persian* Majesty was determined to take away his Life, which *Sef o'din Beg* being privately informed of, he fled from the Camp in the Night with 1500 of his own Men, and not knowing where to take Sanctuary, he went to *Nadir Kuli*, and joined him. By this Addition to his Force, he had now got upwards of 2000 Men, and was become very formidable and expensive to the Neighbourhood. *Nadir*'s Uncle began to dread the Strength of his Nephew, who not being above 100 Miles off, might come and attack him whenever he pleased: He therefore wrote him a Letter, wherein he assured him, he was of Opinion, that if he would submit, and go into the King's Service, his Majesty would grant a Pardon to him and all his People. *Nadir* seemed very well pleased with this Proposal, and wrote his Uncle, that if he could procure the Pardon he mentioned, he should be glad to

to accept of it. Accordingly his Uncle sent a Petition to *Shah Thamas*, in behalf of his Nephew. His Majesty at first seemed not inclined to pardon a Man who had been guilty of such notorious Crimes; but being told the ill Treatment he had formerly met with, forced him to take such Measures in order to support himself, that he was a gallant Officer, and that his Troops might be of great Service to his Majesty, who was in want of such Men, the King comply'd, and sent a free Pardon signed to his Uncle, which he immediately forwarded to *Nadir Kuli*, who, upon the Receipt thereof, set out with *Sef o'din Beg*, and 100 chosen Men for *Calot*. On his Arrival there, his Uncle received him very kindly. Next Day he made a grand Entertainment for him and his Followers, which he intended to have continued for three Days, far from apprehending any Treachery from his Nephew, who now meditated Revenge for the Injury done him in withholding his Right, and slighting him when reduced to the greatest Necessity. He had concerted with his Followers how to put it in Execution before he left the Mountains, and had ordered 500 more of his Men to set out the next Day after

ter him, and to lay concealed near the Castle of *Calot* (which they might easily do, it being a mountainous Place.) Accordingly having that very Night made proper Preparations, about two in the Morning, at a Signal given, those within fell on the Sentries, killed some, and seized the rest, whilst *Nadir Kuli* went to his Uncle's Chamber, whom having killed, he took the Keys of the Castle, and opened the Gates, in order to let in the 500 Men, who were ready at his Signal. His Uncle's Men, who were about 160, besides the Sentries, had taken the Alarm; but *Nadir's* People having secured the Doors of the Barracks where they lay, they could make no Resistance, so that they surrendered; and, being disarm'd, were set at Liberty the next Morning: there was not much Blood shed on this Occasion, not above fifteen or twenty being killed in all. *Nadir* immediately dispatched Messengers to those remaining in the Mountains, who came to him in a few Days. This happened about the Year 1726-7, upwards of six Years after he had been turned out of the King's Service in *Mushad*, as before-mentioned.

*Nadir*, by this Action, not at all to his Credit, had gratified his Revenge on his Uncle,

Uncle, and had all his Relations (who lived mostly in the Town, and the adjacent Villages near *Calot*) in his Power ; but he shewed no Resentment to any of them : On the contrary, he treated them with Civility and Respect ; several of them entered voluntarily into his Service, and are now with him in great Posts. He continued in this Place for some Months ruling in an absolute Manner, and raising Contributions, for fifty Miles round, to what Amount he pleased. *Shah Thamas* was fully apprized of all that *Nadir* had done, and was highly displeased at the ill Use he made of the Pardon sent him, which was to destroy his Uncle, and get Possession of a strong Place, whence nothing but a great Force could dislodge him ; but as his Affairs were in a declining Condition, every Day seeming to threaten his Ruin more and more, being hemm'd in by the *Turks* on one Side, and the *Afghans* on the other, he judged it better to make use of the Rebel *Nadir*'s Assistance, than to weaken his own Force by attempting to destroy him. He therefore let him know, if he would submit and come to him, he should be graciously received, and admitted into the Service as a

*Miri*

*Mim Bashi*, and that *Sef o'din Beg* should likewise be pardoned, and entertained in the same Station. *Nadir* accepted this Offer, and having left one of his own Officers, with 500 of his Men, to command the Castle, he set out with the rest, and waited on the King, who at first rebuked him for what he had done, but told him and his People, that he had forgiven them, and did not doubt but their future Behaviour would make Amends for their past Offences. *Nadir* excused himself as well as he could, by telling the King the ill Treatment he had met with from the Prince of *Khurasan*, in being turned out of the Service at a Time when he ought to have been rewarded for his successful Expedition against the *Tartars*; and that the injurious Usage he received from his Uncle and Relations had forced him into the Measures he had taken to support himself; but as his Majesty had now generously pardoned him, he should endeavour to render himself deserving of the Clemency which had been shewn him.

As he had now frequent Occasions, he finalized himself by his Courage and Conduct, and was the Admiration of the King and the whole Army. The *Turks* (who before *Nadir*

*Nadir Kuli's* coming into *Shah Tahmas's* Army, were always victorious, and seem'd determined to extirpate the *Persian* Race, and divide the Empire between the *Afghans* and themselves, with whom they had made Peace, and entered into an Alliance) were now frequently repulsed with Loss, tho' their Numbers were vastly superior to the *Persians*; and in all those Actions and Skirmishes, *Nadir*, tho' he had but an inferior Command, yet he shared the most Honour; till at length the King made him a Lieutenant-General, having removed two of his principal Officers to make Way for him. As *Nadir* had, by his Station, frequent Opportunities of waiting on the King, he soon insinuated himself into his Favour. He had but one Rival to deal with, who was of any Consequence, namely, *Fatteb al-lah Khan Kajar*, with whom, in Appearance, he kept a strict Friendship; but the very Moment the King (being set on by his Creatures) had called that General to an Account for his Management, in Regard to the Army, *Nadir Kuli* assured His Majesty he had been a long Time sensible of the Abuses committed, and unless there was a Reformation in the Manner of paying

and disciplining the Army, the Troops would desert ; that they already began to murmur at not receiving their Pay regularly, and complained of the exorbitant Deductions made out of it for Cloaths, &c. The King, on hearing this, was highly incensed against the General, and declared, if what was alledged against him was true, he would order his Head to be cut off. He having nothing to say in his own Justification, but pleading it as a Custom, and whathis Predecessors had always done, His Majesty ordered him to be executed on the Spot, and appointed *Nadir Kuli* General, who readily accepted of it, without the Formality of desiring to be excused on Account of his Inability to acquit himself as he ought in such a Post. This was in the Year 1727-8, and not above one Year since he was pardoned, and taken into the King's Service. *Nadir* having obtained that high Station, began to display Talents vastly superior to what he had discovered hitherto, and the King had so great a Dependence on his Management, that he seldom or never interfered in any Thing relating to the Military. *Nadir*, being sensible of the Trust reposed in him, was resolved to improve

prove it to his own Advantage, by removing those in the Army whom he had Reason to believe were not attached to him, and putting in those who were. He gain'd the Affection of the Common-Soldiers, by paying them with his own Hand the Moment he received the Money, and letting them have Cloaths at the first Cost. Finding himself in this happy Situation, he wish'd for nothing more than Action, but his Forces (being no more than 15 or 20000) were not sufficient to act offensively against the *Turks*: However, he annoyed them so much by Means of flying Parties, that they were glad to sit still in their Quarters; they sent to acquaint *Shah Thamas*, that if he would relinquish to them the Right of those Places they had already in Possession, they would make Peace with him, and leave him to recover the rest of his Dominions from the *Afghans*. *Shah Thamas* let them know he would consider of it, and desired a Truce till he could get an Answer from the Grand Signior to some Proposals he had to make him; to which the *Turks* agreed, promising to commit no Hostilities until they received Orders from the Port, and so their Confines were

were fixed to *Hamadan* on one Side, and *Tabriz* and *Ardebil* on the other. *Shah Thamas* sent a Messenger to *Constantinople* with Offers of an Accommodation, but on Terms which he knew would not be granted; he gave private Orders to the said Messenger to pretend Sickness on the Road, and to delay his getting thither as soon as possible, so as not to give the *Turks* any Cause of Suspicion. *Shah Thamas's* Design was only to gain Time that he might go and subdue *Meluck Malmud*, Governor of *Mujbad*, who had rebelled during the late Revolution, and set up as King. Having, thro' the Bravery of his General *Nadir*, taken the said Governor Prisoner, and seized his Effects, he set out with 12000 Horse to chastise the *Abdollees*, a Tribe of *Afghans*, who had taken Possession of *Herat* in *Shah Sultan Hoffein's* Time, and were now preparing a grand Army to invade *Khorasan*, and lay Seige to *Mujbad*. The *Abdollee Afghans* met him about three Days Journey from *Herat*, with an Army of near 30000 Horse. As they were reckoned better Soldiers than the *Kandakar Afghans*, who had taken *Isfahan*, the King seem'd to dread the Event of the Battle; but *Nadir*, whose Courage was invincible,

invincible; assured the King he did not doubt of Success; that Victory depended more on Resolution and Conduct than on Numbers, and that he was satisfy'd his Majesty's Troops had both. Having drawn up his Army in order of Battle, he harangued them withal, that the Loss of that Battle would be the Ruin of *Perſia*, and that they and their Generations would be made Slaves for ever, if they did not conquer that Day; after which a general Shout was given. The *Abdollees Afghans*, who were drawn up at some Distance, hearing their Shout, returned it, and advanced with great Fury to charge the *Perſians*. Nadir kept his Men close, and being posted upon a rising Ground, he played upon them with some small Field-pieces, which did great Execution, not suffering any of his People to discharge their Small-Arms until the Enemy was within thirty or forty Yards, when they made a general Fire, which made such Havock among the *Abdollees*, that they were obliged to retire, and give the *Perſians* Time to load again. In short, after several desperate Attacks, which the *Perſians* sustained with an uncommon Valour, a general Engagement

gagement ensued, in which Nadir behaved with a most surprising Conduct; for, tho' his Personal Bravery naturally carried him too far, his Vigilance was such, that he always sent timely Assistance wherever it was required; at last, the *Abdolees* were entirely routed, 5000 were taken Prisoners, and near 15000 killed and wounded. The Loss on the *Perians* Side amounted to no more than 1500. After this he marched to *Herat*, and besieged it for some Months, until the Enemy submitted, and had agreed to pay down a certain Sum, and give an annual Tribute on Condition they might have a Governor appointed by the King out of their own Tribe; which being granted, they swore Obedience to *Shah Thamas*, by whom they were to be treated in future as natural Subjects. The King, who was in the Army, but did not command, set out for *Mushad*. *Nadir Kuli*, having Orders to follow him as soon as possible, arrived there in *August*, 1729. About this Time the King received News that *Ashruff*, the *Afghan* (who succeeded *Makmud*, the Son of *Mir Vaez*, and was then in Possession of *Isfahan*) was preparing to come and attack him with a powerful Army.

Army. The said *Afbruff*, hearing of Nadir *Kuli*'s Success, thought it dangerous to give such a Man Time to augment his Forces; he therefore determined to crush him in the Beginning: For which Purpose, having compleated an Army of 30000 Men, he set out from *Isfahan* in *September*, 1729, and march'd towards *Kherasan*. This News alarmed *Shah Thamas*, and likewise his General *Nadir*; but his Troops, being flush'd with their late Victory, seem'd eager to be led against the Enemy. He was glad to find them in this Disposition, especially as he had but little Hopes of raisng any great Number of Recruits, few People caring to enlist, as they knew they were immediately to enter upon a desperate Action; however, he augmented his Army to near 16000 Men exclusive of the Troops left in Garrison: Having set out from *Mushad*, by slow Marches he came to a Place called *Damgoon*, where, posting himself advantageously, he waited the Enemy's Arrival. When *Afbruff* came there, finding Nadir *Kuli* so well situated, he was unwilling to attack him, but was over-ruled in Opinion by his Officers: They told him, that by his declining to come to Action, the

Enemy

Enemy would obtain a cheap Victory ; as the Country People (on hearing the *Afghans* were afraid to encounter the *Perians*) would rebel, and stop all Provisions from coming to the Army. *Ashruff* then proposed to march directly to *Mushad* without attacked *Nadir Kuli* ; which being rejected, the Signal was given for Battle. The Event convinced the *Afghan* Officers of their Error ; for attacking them at that Disadvantage gave the *Perians* a compleat Victory. 'Tis true it cost them dear, having lost above 4000 Men. The Loss sustained by the *Afghans* was about 12000, among whom were some of their best Officers.

After this Defeat *Ashruff* retired towards *Isfahan*, having scarcely a third Part of the Troops he set out with, a great Number of his Men (especially the *Perians* he had taken into his Service) having deserted after the Battle.

*Shah Thamas*, who was present in this Action, and an Eye-witness to the Conduct and Valour of his General, told him he had nothing to present him, worthy his Acceptance, but his own Name, and ordered that, for the future, he should be called *Thamas Kuli*

*Kuli* \* with the Addition of *Khan*, which signifies Lord.

*Thamas Kuli Khan*, (for so we shall call him until he is elected King) having refreshed his Troops at *Damgoun*, marched towards *Isfahan*. The *Afghans*, on his Approach, quitted several of their Garrisons, and fled towards the Capital, and in some Places the *Persians* cut them off, declaring openly for *Shah Thamas*, and sending to *Kuli Khan* what Supplies of Men and Money they could furnish; so that, by the Time he arrived at *Cashan*, which is four Days Journey from *Isfahan*, his Army consisted of 40000 Horse and Foot. The *Afghans* laid in great Stores of Provisions, and seemed determined to defend themselves to the last Extremity; but their Leader *Abruff* chose to try the Event of another Battle before he suffered himself to be besieged. Having brought together all the Forces he could muster, which amounted to no more than 30000, consisting of *Afghans*, *Darguzzis*, *Hazzaris*, *Persians*, &c.

\* *Thamas Kuli*, signifies *Thamas's Slave*. The greatest Honour a *Persian* King can confer on any Subject, is giving him Liberty to make use of his own Name, altho' it is only to signify, he is his Slave.

he marched out to a Place called *Mourcha Khor*, which is about thirty *English Miles* from the City, and encamped there, waiting *Kboli Khan's Arrival*, which not being so soon as he expected, he had sufficient Time to exercise his Cruelty on the *Perians* in and about *Isfahan*: At first, he ordered all the principal Men to be cut off, and afterwards all they could find in the Streets; so that, for the Space of twenty Days, there was not a *Perian* to be seen abroad, none appearing but Women, who came out to buy the common Necessaries of Life. At last, *Kuli Khan* arrived at *Mourcha Khor*, where, engaging the *Afghans*, he obtained a compleat Victory. *Ashruff*, having lost 7000 Men, retired to *Isfahan*, where, calling a Council, it was resolved, that all the Inhabitants should be slaughtered, and the Palace and other Houses set on Fire; which being done, they were to march off with all the Effects they could carry with them. Just as they were on the Point of executing this barbarous Resolution, those whom *Ashruff* had appointed to watch the Motions of *Kuli Khan*, sent to acquaint him, that the *Perian* Army was in full March towards the City. Upon which,

*Ashruff*

*Afhruff* ordered his Men to come to the Palace and load their Beasts with Money (of which there was a great Quantity) and then follow him, as they could only save themselves by Flight. This Order was executed with so much Dispatch, that before two o'Clock in the Afternoon there was scarce an *Afghan* to be seen in the City. The *Persians*, who before lay concealed, came out, and began to plunder all Houses without Distinction; even the Peasants from the Out-parts flocked in in great Numbers to have their Share of the Booty; but on the Arrival of 1500 of *Thamas Kuli Khan's* Troops, all the Rabble disappeared, and the Officers took Possession of the Palace, and placed Guards at the City Gates. The next Day being

*November, 1730*, he entered *Isfahan* with his whole Army, and continued there, cloathing his Men, and dividing among them the Plunder recovered from the Inhabitants. It was a Matter of Surprize to most People that he did not pursue the *Afghans*; but in a few Days afterwards it appeared he had some private Reasons for it: For, on *Shah Thamas's* Arrival (which was three Weeks afterwards) he declared that unless his Majesty

would give him the Power of levying Money in all Parts for the Payment of the Army, he would decline the Command thereof, and return to his own Country, being well assured that the Persons who should be ordered to supply him would be negligent, and by that Means frustrate all his Designs. The King was averse to this Proposal, and had Thoughts of removing him, but could fix on no other who was fit to supply his Place; having sounded some of the principal Officers, he found them of Opinion, that it was better to comply with *Kuli Khan's* Humour for the present, and shew a proper Resentment of his Insolence when there was less Occasion for his Service; adding, that the Soldiers, at this Juncture, would be unwilling to serve under any other General. At last, His Majesty consented but with the greatest Reluctancy: For, in giving that Power, he (in Effect) parted with his Crown. He did not even stop here, but heaped more Honours upon him, appointing him *Generalissimo* and *Beglerbeg* of *Khorasan*, and giving him his Aunt in Marriage. After obtaining these Favours he seemed perfectly zealous for his Master's Service; and,

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in order to convince the World of his Sincerity, would set out with an Army in the Middle of Winter against the *Afghans*, who, finding the *Perfians* did not pursue them, when they quitted *Isfahan*, had taken up their Winter Quarters at *Shiraz*, and plundered and ravaged that Part of the Country in a barbarous Manner.

*Kuli Khan*, thro' the Severity of the Season, had lost upwards of 3000 Men; but, as his March was to the Southward, the Weather grew daily more favourable. Having arrived near *Shiraz*, *Ashruff* and his *Afghans* marched out with a Resolution once more to try their Fortune in Battle; they fought desperately for some Hours, but at last were put to Flight, having left a great Part of their Treasure and most of their Women and Children behind them. A strong Detachment of the *Perfians* were sent in Pursuit of them, who made several of them Prisoners.

*Ashruff*, with about 1500 of his Men, marched directly towards *Kandahar*. In the Way most of them deserted him, having only 100 when he was surpriz'd and set upon by a Body of the *Baluches*; with these few he

he made a desparate and brave Defence, but being greatly overpowered, he and most of his Party were cut to Pieces.

*Thamas Kuli Khan*, having staid about a Month in *Shiraz*, set out for *Hamadan*, in order to recover it, with other Places formerly belonging to the *Perfians*, which the *Turks* had seized during the late Troubles. On his Arrival there, *Abdallah Basha* came against him with all his Forces, who, being worsted, fled towards *Carmanshah*: *Thamas Kuli* pursued him thither, and defeated him a second Time. Having staid a few Days at *Carmanshah*, and fixed a Garrison there, he set out for *Tabriz*. As soon as he recovered and secured that important Place, he detached a strong Party to *Ardebil*, which the Enemy had quitted on their Approach. The *Turks*, being thus unsuccessful, demanded a Truce; which *Thamas Kuli* granted the more readily, as the *Abdollees* at *Herat* rebelled a second Time, and had a powerful Army in the Field.

Having secured, and left sufficient Garrisons in those Places he had lately recovered, he set out for *Herat*. After defeating the *Abdollees* Army, he laid Siege to the City, which

which being a Place of great Strength, held out until Famine obliged them to surrender. He put the Governor and all the principal Men to Death, and having peopled the Place with *Persians*, and left a Garrison of his own Men therein, he marched to *Mushad*.

During this Time, *Shah Thamas*, who was at *Isfahan*, finding the *Turks* were sending Forces from *Constantinople* and other Parts towards the Frontiers of *Perisia*, he raised an Army of 20000 Men, and set out for *Tabriz*, where, joining the Troops left there by *Thamas Kuli*, he marched to *Erivan*, and defeating a Body of *Turks*, besieged the Castle, but not being able to supply his Army with Provisions there, he returned to *Tabriz*, and from thence intended to advance towards *Carmanjshah*, but was prevented by *Ahmed Basha*, who, coming against him with a superior Army, entirely defeated him. A few Days after this Battle, the *Basha* sent him Word, he was impowered by the Grand Signior to conclude a Peace with him. The King came readily into the *Basha*'s Proposals, which were, that each Party should remain in Possession of what they had then got.

When

When *Thamas Kuli Khan* was informed of this Peace he was greatly enraged, and wrote to the King and several of the Nobility, acquainting them, he would soon wait on His Majesty, and convince him of the Necessity there was to break this scandalous Peace. Accordingly he set out with all Speed from *Mujhad*, and in *August*, 1732. arrived at *Isfahan* with his whole Army, which amounted to upwards of 60000, all choice Troops. He waited on the King, and told him, He ought first to make an Example of those who advised him to such dishonourable Measures, and then carry on the War with Vigour against the Enemy. The King seeming unwilling to break the Peace he had concluded with the *Turks*, *Thamas Kuli Khan* told him, he had good Reason to believe most of the Courtiers were his Enemies, and had been endeavouring to prevail with His Majesty to take away his Life. The King assured him his Informations were not true. Upon which *Kuli Khan* presented the King with a Bundle of Letters, telling him, these would convince his Majesty, that he had just Ground for his Apprehensions. After which he took his Leave.

These

These Letters had been wrote to him privately by several of the Nobility at Court; in which they informed against each other, and acquainted him with their Designs against him. They also let him know what had passed in several Conversations with the King; at the same Time reflecting on his Majesty's Incapacity, and assuring *Kuli Khan*, how much they had his Interest at Heart.

The King was astonished when he perused these Letters, and finding the Treason too general to be taken any notice of, unless he resolved to cut off the greatest Part of the Nobility, he destroyed the Letters, being determined to wait for a more convenient Opportunity of resenting their Villany.

*Thamas Kuli Khan*, who with his Army lay encamped without the City, waited to know what Effect these Letters would have on the King; but finding he took no Notice of them, he consulted with the Chiefs of his Army, and acquainted them with the Steps he had taken. They agreed with him in Opinion, that the King's Intention was to destroy him and his Friends, and disband the Army; and that the late shameful Peace concluded with the *Turks* was chiefly with a

View of having more Leisure and Opportunity to accomplish his Designs. *Kuli Khan* told them, the only Expedient to save them and himself, would be to depose the King, and set up his Son in his Stead; by which Means they should have a fair Pretence of making a Rupture with the *Ottoman Porte*: His Officers came readily into this Scheme, which was executed in the following manner.

*Kuli Khan* invited the King to a Review of the Army; he accordingly went, and was exceedingly delighted with the fine Appearance they made, and the Performance of their Exercise, the Merit of which he publicly attributed to the General. As the King was riding thro' the Ranks, some of the Under-officers and Soldiers said aloud, "If your "Majesty has any Commands, we are ready "to execute them." This at first surprized *Kuli Khan*, but on recovering himself, he, with his usual Presence of Mind, addressed the King, desiring him to tell them they were to obey their General *Thamas Kuli Khan*, to whom he had given the sole Command of the Army; which his Majesty complied with, and then went to a Banquet which had been prepared for him in the General's

neral's Tent. The King having indulged too freely in drinking Wine, (which 'tis supposed was mixed with some intoxicating Drug) he fell asleep on his Sofa. The General ordered his own People to carry him to a Seraglio in the Garden of *Hazar Jerib*. His Majesty's Servants who were then in Waiting, seeming to dispute *Kuli Khan's* Orders, by telling him, they would take Care of the King, were commanded to withdraw at their Peril; upon which they endeavoured to make their Escape, but were seized by the Guards, and confined.

After *Kuli Khan* had secured the King, and placed Guards over him, he returned to his Tent, where most of the General Officers, who had been present at this Scene, were attending. He asked them, what was to be done further with the King? They replied, Nothing more than what is already done: But he soon perswaded them it would be necessary to keep him confined in some remote Part of the Empire: and accordingly three Days afterwards he was sent to *Mazandran*, attended by a Guard of 6000 Men, among whom were very few *Persian* Troops, being

chiefly *Afghans*, and others of the *Sunni Religion*.

After seizing the King, he sent a strong Detachment to the City, to take Possession of the Palace, and place Guards at the City Gates, and in some of the principal Streets. Early next Morning he was proclaimed by Beat of Drum, that no Persons, on Pain of Death, should stir out of their Houses: At Noon finding every Thing was quiet and easy, a second Proclamation was made, ordering all People to carry on their Business and several Occupations, and go abroad, as usual.

The *Perfians* made secretly great Lamentations, imagining their King was killed; but being informed he was alive, they flattered themselves with Hopes that the Army would rise in his Defence.

Next Day after the King was sent away, *Kuli Khan* went to the Palace in great Pomp, attended by all the Officers both Civil and Military. He ordered the King's Son to be brought out of the Seraglio, who being then in his Cradle, was placed on the Throne; the Royal Diadem was put at the Head, and the Sword and Target fixed to the Side thereof;

after

after which, with the proper Ceremony, he was declared King, by the Name of *Shah Abas* the Third. *Kuli Khan* first swore Fidelity to him on the *Koran*, and the rest followed his Example.

This Mock Ceremony being over, he continued in the Palace until he had appointed proper Officers in the City, and removed those Governors of distant Province whom he did not care to confide in : Afterwards he set out with his Forces against the *Turks*, and meeting *Ahmed Basha* at the Head of a numerous Army, within a few Days Journey of *Baghdad*, he entirely defeated him, and marched towards the City, which he laid close Siege to. The Garrison being very numerous, defended it a long Time, but a terrible Famine raging amongst them, they were on the Point of surrenderring, when *Topal Othman*, *Basha Seraskier*, and several other *Bashas* came with an Army, which, including Servants, &c. was upwards of 200000 Men. Having advanced near *Baghdad*, they obliged *Thamas Kuli Khan* to raise the Siege, and give 'em Battle. The *Perfian* Army, which then consisted of 120000 Men, charged so furiously, and seconded their Attacks with so much Vigour,

gour, that the *Turks* were on the Point of giving Way, when *Kuli Khan's* Horse was shot under him. Having fought some Time on Foot, before he could get re-mounted, his Standard-bearer concluded he was killed, and rode off with the Colours. This alarm'd the whole Army, who instantly faced about and fled: *Kuli Khan* endeavoured to rally them, but to no Purpose; the *Turks* pursuing with great Fury, made a terrible Slaughter of them; The *Perfians* lost in this Action upwards of 60000 Men, and the *Turks* nigh as many.

This Defeat would have discouraged any but *Kuli Khan*, who had a Soul superior to all Misfortunes. He stopped at *Hamadan*, where in a few Days most of the Troops who were dispersed joined him. He told them he had certain Intelligence the *Turks* had given over Pursuit, and had divided their vast Army into lesser Parties, for the Convenience of foraging and getting Provisions, of which they were in great Want: He was determin'd to go and attack 'em one Party after another, and either conquer or die, since after what had been already done they could expect no Mercy from their Country, to which they must

## NADIR SHAH. III

must never return but in Triumph: And should they give the *Turks* any Time to refresh and unite their Troops, they would certainly be an Over-match for them. His Officers being entirely of the same Opinion, he marched back with great Expedition, and fell upon the first Party of the *Turks*, who, imagining him to be at a great Distance, were not prepared to receive him. Having successively beat three considerable Bodies of them, he at last encountered *Topal Otbman Basha*, at the Head of 60,000 Men, who being shot in the Beginning of the Action, his whole Army was soon routed, and put to Flight.

Since this Battle the *Turks* have not appeared in the Field against him, but suffered him for two Years successively to take one Place after another, some by Storm, and others by Capitulation, till he had recovered all the Territories they had seized during the late Troubles.

This unexpected Success had greatly raised his Reputation, and Volunteers came from all Quarters to offer him their Service. Having compleated a choice Army, he marched a second Time to besiege *Baghdad*.

When

When the Siege was pretty far advanced, he received News, that *Mahomed Khan Balluche*, one of his Generals, had rebelled, and proclaimed *Shab Thamas* King ; that he had taken the City of *Shiraz*, and had an Army of 30000 Men, which increased daily : Whereupon *Kuli Khan* immediately raised the Siege, and marching with all Expedition against the Rebels, was upon them when they least expected him. Upon the first Report of his Troops being near, they marched out to attack them, imagining it was only a small Detachment under the Command of one of his Officers, but they had not advanced above 20 Miles before they met him at the Head of his Van-Guard, which consisted of 12000 Men. *Mahomed Khan Balluche* being overjoyed to find him attended by so few, told his Officers, that Fortune had delivered *Thamas Kuli Khan* into their Hands ; that they might easily defeat him, before he could have any Succours, as his main Army was a Days Journey behind : But when they approached each other, and heard *Kuli Khan* thundering out his Orders, they were struck with such a Panick, that they fled, without sustaining his first Attack,

Attack. *Mahomed Khan Balluche*, who was personally brave, having singled out *Kuli Khan*, rode full Speed towards him; being repulsed, he fought his Way back again, and intended to make his Escape, by crossing the Gulf of *Perſia* in an *Arab Veffel*; but thoſe treacherous People feized him, and, in hopes of a Reward, carried him to *Thamas Kuli Khan*, who ſent him to Prison, in order to force him into a Confefſion of his Accomplices, and what Treaſure and Effects he had. In this he was disappointed, for the Moment *Mahomed Khan-Balluche* was left alone, he hanged himſelf. They could find no Papers that gave any Account of the Persons he correfponded with, or where his Effects (which were very conſiderable) had been de- poſited. Thus ended this brave Man, who was deservedly eſteemed for ſeveral good Qualities; he was as great (tho' not ſo fortunate) a Soldier, as any in the *East*, and judged to be the beſt Horſeman in *Perſia*.

*Thamas Kuli Khan* ſtaid a few Days in *Shiraz*, being employed in putting to Death ſome of the principal Persons concerned in the Rebellion, and ſeizing their Effects. He afterwards returned to *Isfahan*, where ſettling

some

some Affairs, he set out for *Georgia*, and took the Capital *Teffis* by Storm, upon which the whole Country submitted to him; from thence he marched to *Erivan*, the Capital of *Armenia*, which having recovered, he afterwards took *Shamakhi* by Capitulation, and *Ganjan* by Storm. In the mean Time, he sent a Messenger to the *Russians* to desire them to relinquish *Gilan* and the Silk Countries, according to their Promise, otherwise he should be obliged to pay them a Visit; as they had no Inclination to enter into a War with him, they evacuated all the Places on this Side the *Caspian* Sea, except *Derbend* and *Bachu*, which he had given up to them. Upon this he concluded a firm Peace with them, and not long after made a Peace with the *Turks*.

Having thus settled Affairs in Regard to those two Powers, he sent a general Edict to all the Rulers of Provinces, Chiefs of Tribes, and Governors of Cities and Towns, commanding them to meet him on a certain Day in the Plains of *Chuli Mogham*, on Pain of high Displeasure. At the Time appointed they appeared, to the Number of 6000 and upwards, at the said Place, where they found him encamp'd with an Army of 150000 Men.

Mer<sup>1</sup> *Thamas Kuli Khan* ordering them to appear before him, he told them, the Reason of calling them together was to acquaint them that he had now subdued all the Enemies of the *Persian Empire*, except the *Kandahar Afgans*, whom he was determined to march against very soon ; that, after he had reduced them to Obedience, he intended to retire, and end the Remainder of his Days in Peace and Tranquility, unless his Country should again require his Service ; that he had made Peace with the *Turks* and *Muscovites*, and chastised the *Tartars*, and other Enemies on the Frontiers, in such a Manner, that (in all Probability) they would remain quiet for a long Time, so that it only remained with them to elect a King, either *Shah Thamas* their late Sovereign, or any other whom they judged the most capable ; adding that he expected their Answer in three Days. After this he retired to his Tent, and gave Orders that the said Assembly should be entertained at the public Expence, during their Stay in the Camp. In the mean Time, *Kuli Khan's* Creatures took Care to intimate to the principal Persons, that they ought to compliment their Regent and General with an Offer

of the Crown, tho' at the same Time, they were certain he would not accept of it. When the Time was expired, they waited on him with an Address ; in which, after setting forth the signal Services he had done to his Country, they begg'd he would accept of the Crown and take the Charge of the Empire upon him, and that they (as faithful Subjects) would assist him on all Occasions with their Lives and Fortunes. *Thamas Kuli Khan* told them, that he thank'd them for the Honour they had done him, which was contrary to his Intention in calling them together, yet as he look'd upon the Voice of the People to be the Voice of God, he must submit to the Cares of a Crown, and sacrifice his own Ease to the public Good, not doubting but (by the Blessing of the Almighty, and their unanimous Concurrence) he should raise the *Persian* Nation to as great a Pitch of Glory as any of their former Kings had done. And, in order to set out right, and have a perfect Understanding with them, he should require three Things to be solemnly confirmed by them :

I. That they should make the Crown Hereditary to his Heirs for ever.

II. That

## NADIR SHAH. 117

II. That no one, on Pain of Death, and Confiscation of Effects, should presume to take up Arms in Favour of the late Royal Family, or any Branch thereof, on any Pretence whatever, nor so much as mention any Thing tending to Rebellion.

III. That, as great Disturbances and Mischiefs had always arose between them and their Neighbours, the *Turks*, *Indians*, and *Tartars*, on Account of the Difference of Religion, he desired a Number of the Religious of both Sects might assemble to consider of, and resolve upon, an Uniformity; adding, that as the Points in which the *Sunnis* and *Schias* \* differed were not very essen-

\* The *Sunnis* are those *Mahomedans*, who acknowledge as lawful the Succession of *Abubuckr*, *Aumar*, *Othman*, and *Ali*, and receive the *Koran* and *Mahomed*'s Traditions in the Sense they are expounded by their four great Doctors, *Abul Hanifa*, *Malek*, *Shafi*, and *Hanbal*.

The *Schias* are they who dispute the Lawfulness of the Succession of *Abubuckr*, *Aumar*, and *Othman*, and maintain that *Mortisa Ali* (according to the Prophet's Will) ought immediately to succeed him. They pay no Regard to the Opinions of the abovementioned Doctors, but are entirely guided by their own *Imâms*.

tial, he was of Opinion an Accommodation might be easily effected.

The Grandees came readily into the two first Articles, but as to the last they desired he would first hear what the *Mullah Bashi* (or High-Priest) had to offer on that Head before they should subscribe to it. Accordingly the High-Priest addressed him, and said, ' As to Matters of Religion we have the Law of God, and the Traditions of his Prophet *Mahammed* to direct us, it is not for Princes to make Innovations therein ; and therefore I humbly hope your Majesty will not begin your Reign with attempting to overthrow the Established Religion, as a Step of that Nature must be attended with dangerous Consequences.' Then *Kuli Khan* immediately ordered him to be strangled, to prevent the People from attempting to second his Discourse, which they would certainly have done, if this sudden Execution has not deterred them from it. He then asked the People whether they would subscribe, and take Oaths to what he had proposed ; which they tamely and readily submitted to. The next Day, being *March 1735-6.* he was proclaimed Emperor of *Persia*, by the Name of *Nadir*.

## NADIR SHAH. 119

*dir Shah*, on which Occasion Coins, with a pompous Inscription \*, were struck in his Name.

Having

\* On *Nadir Shah's* being proclaimed King, Coins were struck in his Name with the following Inscription.

سکه بیزیر کرد نام سلطنت در جهان  
نادر پر ان زمی و خسرو گپتی سلطان

*Sicca bir Zir Curd nam é Sultanit dir Jéhan*  
*Nadir é Irân Zemmi v' Khosro é Geti Setan.*

Which signifies,

*Coins and Money have proclaimed through the Earth,  
the Reign of Nadir of Persian Soil, and the King who  
conquers the World.*

On the Reverse in a Cypher,

اَخْبَرْ فِيمَا وَقَعْ *Al Khér fi ma vacheh.*

Which signifies,

*What has happened is best.*

The Numerical Letters of the said Motto, make up  
1148. the Year he usurp'd the Crown.

And on the same Side is,

١١٤٨ ضرب فی کرمان Zirb fi Kirmân, 1148.

*Struck at Kirmân (or Carmania) in 1148.*

Dr. *Mead* has one of these, with two other different  
Coins, which have been struck in *Nadir Shah's* Name.

One

Having entertained the Assembly in a grand Manner, for the Space of three Days, he dismissed them with Presents, and treated them all with great Civility, excepting the Priests, who he found were commenced his

One of which has **السلطان نادر** *Al Sultan Nadir*, *The Sultan Nadir*, on one Side; and on the Reverse, **خلد الله ملکه ضرب في قندھار** *Khould Allah Mu-luck bi. Zirb fi Kandahar*. *May God perpetuate his Reign. Struck at Kandahar.*

The other, which was struck in *India*, after his Victory at *Karnal*, has on one Side.

هست سلطان بى سلطانى جهان  
شاه شاهان نادر صاحب قران

*Hist Sultan, bir Salatîn Jahan*  
*Shah é Shahan Nadir Shahé é Kérân.*

Which is to say,  
Nadir, the Master of Fortune, and King of Kings, is  
the most powerful of the Princes of the Earth.

On the Reverse,

خلد الله ملکه ضرب في احمدabad ١١٥٢  
*Khould Allah Mu-luck bi. Zirb fi Ahmedabad, 1152.*

Which signifies,  
*May God perpetuate his Reign. Struck at Ahmedabad in 1152.*

bitter

bitter Enemies, for cutting off the *Mullah Bashi*, and for the Alteration they found he was determined to make in Religion ; but, in order to prevent their being able to do him any Injury, he sent for the Chiefs of them, and ask'd in what Manner they employed the vast Revenues they had. He told him, that they apply'd them to the religious Purposes for which they were intended, such as Salaries for Priests, the Maintenance of Colleges, and a great Number of Mosques, in which Prayers were daily and hourly offered up for Success to the Arms of their Prince, and Prosperity to the Empire of *Perſia*. He told them, that by Experience it was evident their Prayers had not been heard, since for fifty Years past the Nation has been on the Decline, and at last almost ruined by Invasions and Rebellions, until God's victorious Instruments (meaning his Army) had come to its Relief, who were now ready to sacrifice their Lives for the Defence and Glory thereof ; that these poor Priests (pointing to his Soldiers) were in Want, and must be supply'd by ſome Means or other ; that therefore it was his Royal Pleasure, that the greatest Part of the Church Lands and Revenues should

be confiscated and appropriated towards paying the Army; which was accordingly done; and by an exact Computation found to amount to near 1,000,000 Tomans, which is about 3,000,000 *l. per Annum*. The Priests were highly enraged at this Treatment, and did all they could to stir up the Army and People against him; the former, being above half *Sunnis*, only laughed at them; and the latter, when they considered that by this they were to be eased of a Part of the Taxes, were not dissatisfy'd with it. After this *Kuli Khan* sent for the Chiefs of the People, and, acquainting them with what he had done, told them, if they wanted Priests, they must provide them at their own Expence; that, for his Part, having little Occasion for any, he would be at no Charge about them. He then published an Edict (of which the following is a literal Translation) ordering all his Subjects to conform to the *Sunni* Religion, on Pain of his Royal Displeasure.

*A Translation † of Nadir Shah's Edict for an Uniformity of Religion between the Schias and Sunnis.*

“ **A**LL in high Stations, the *Sedr*\*  
 “ of great Power, the Governor,  
 “ Ministers of the Law, and learned Men of  
 “ the Royal Residence of *Isfahan*, being ex-  
 “ alted thro' the King's Favour, K N O W,  
 “ That while the abode of our Ensigns (on  
 “ whom Victory attends) was at *Sebrai*  
 “ *Mogham* ‡. It was agreed at several Meet-  
 “ ings, that from henceforth, according to  
 “ ancient Custom (being fix'd and establish-

† This Edict is translated from a Copy in the Original *Perse*, which Dr. *Mead* was pleased to favour me with.

\* The *Sedr* is a Person of great Authority in the Empire, who has the absolute Management of Church Lands, and what Revenues are appropriated towards the maintaining of public Schools, Salaries to Learned Men, and other pious Uses.

‡ The same as *Chuli Mogham*.

“ ed in the Religion of *Hanifa* || and *Jaffer* §,  
 “ as transmitted to us by our Predecessors)  
 “ we do acknowledge the † *directing Khalifs*  
 “ (in all whom the high God is pleased) as  
 “ the Successors of the Chief of Messengers \* ;  
 “ and whenever they present themselves,  
 “ mention the Names of each of the Four  
 “ with great Respect. Moreover, in some  
 “ Places of these Kingdoms, at the Time  
 “ of calling to Prayers, and standing up at  
 “ Prayer, they mention these Words, *Ali*  
 “ *the Friend of God* ‡, according to the

|| *Hanifa*, one of the four great Doctors, so famous  
 for expounding the *Mahomedan* Law.

§ *Jaffer*, one of the *Imáms*, whose Opinion in sev-  
 eral Points the *Sunnis* themselves pay the greatest Regard  
 to.

† خلغا راشدین *Khulfa Raschedein*, the directing  
 Khalifs, by which are always meant *Abubucker*, *Au-  
 mar*, *Othman*, and *Ali*.

\* By the *Chief of Messengers* is meant *Mahomed*.

‡ علی وی الله *Ali vulli Allah*, or *Ali the Friend of God*,  
 is always annexed by the *Schias* to their *Kelmah* in this  
 Manner,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَعَلِيٌّ وَلِيُّ اللَّهِ

*La Ilah il Allah, Mahomed Rasoul Allah v'Ali  
 Vulli Allah*. Which is literally, *There is no God but  
 God, and Mahomed the Prophet of God, and Ali  
 the Friend of God.*

“ usual

“ usual Method of the *Schias*, and contrary  
 “ to those who are Orthodox. This is repug-  
 “ nant to Religion, and contrary to the  
 “ Agreement and Covenant enter'd into:  
 “ Besides, it is evident to the World, that  
 “ as the *Prince of the Faithful, the Lyon*  
 “ *of God, the Victorious* ||, is elect, prais'd  
 “ and acceptable to the Lord of Glory, his  
 “ Rank and Interest at the Court of Unity  
 “ will not be increased by vulgar Testimony,  
 “ nor the full Moon of his Power be di-  
 “ minished by omitting these Words. The  
 “ ill Consequence of this Form is, that both  
 “ Sects §, who equally acknowledge the  
 “ Chief and Prophet † of both Worlds, will  
 “ by this Difference be provoked to Animo-  
 “ sities, which are disagreeable both to the  
 “ Prophet and to the Prince of the Faithful\*.  
 “ Wherefore, as soon as the Purport of this

|| امير المؤمنين اسد الله الغالب Emir al Mominin,  
 Assad Allah, al Ghaleb, the Prince of the Faithful, the  
 Lyon of God, the Victorious, were Mortisa Ali's Titles.  
 He is said to be *Elect, Praised, and Acceptable to God*,  
 because there is honourable mention made of him in the  
 Koran.

§ The *Sunnis* and *Schias*.

† *Mahomed*.

\* *Mortisa Ali*.

“ high

“ high Edict is known, let it be signified to  
 “ all *Musulmen*, High and Low, Great and  
 “ Small, the Callers to Prayer in the City,  
 “ its Dependencies, and the adjacent Coun-  
 “ tries, That from this Day henceforth,  
 “ these Words, as differing from the Ortho-  
 “ dox Custom, be not mentioned. It is  
 “ also usual with the Governors in their  
 “ Assemblies, after *Fattaha* and *Tokbir* †, to  
 “ say, *May the King from whom all our*  
 “ *Fortune flows, live for ever.* As a *Tokbir*  
 “ for perpetuating a mortal Man is vain, and  
 “ of no Effect, I expressly order that every  
 “ *Khan* who is a Master of a *Tabal* || and En-  
 “ sign, say it in this Manner, *Thanks to the*  
 “ *true King for all Benefits.* From hence-  
 “ forward all Persons must observe these  
 “ settled Regulations, and written Or-  
 “ ders: For, whosoever deviates therefrom,  
 “ will incur the Displeasure of the King

† *Fattaha* is a prefatory Prayer, which is generally the first *Soura* or Chapter of the *Koran*. *Tokbir* is repeating three times these Words, ~~بِسْمِ~~ *Allah Akbar*, which is to say, *God is Greatest*, before the *Ketman* abovementioned.

|| *Tabal* is a small Drum, which General Officers have fixed to their Saddles.

“ of

“ of Kings. Written in the Month *Safer*,  
 “ 1149\*.”

This Edict was received with great Joy by Numbers of his Subjects, as many being secretly of that Perswasion, as of the *Schia* established Religion; it was particularly agreeable to his Soldiers, who being chiefly *Sunnis*, became thereby the more attach'd to him. However impolitic these Steps might have seem'd at first, yet it was the only Method he could have thought of in order to establish himself and his Heirs on the Throne of *Perisia*; besides the Advantages it already has and may still give him in his future Designs on his Neighbours, who are of the same Religion which he has now established in *Perisia*.

Shortly after he was elected and proclaimed King, he went to the City of *Kazvin* (or *Kasbin*) where the Ceremony of Inauguration of the *Persian* Monarchs is performed. Having girt on the Royal Scymitar, and put the Imperial Crown on his Head, he took the usual Oath, which is, *To govern the People according to the Laws of GOD, as re-*

\* June 1736.

vealed

vealed by his Prophet Mahommed, and protect and defend them against all their Enemies.

After this, he marched with his Army to *Isfahan*, where he continued some Time, making Preparations for his Expedition to *Kandahar*. During his Stay there, he received the Compliments of the neighbouring Powers: The Grand *Signior* and *Moghol* acknowledged him as Emperor of *Perſia*, and at the same time congratulated him on having established the true Orthodox Religion in his Empire, and discouraged the former Heresy.

In *December*, 1736, *Nadir Shah* set out from *Isfahan*, with an Army of upwards of 80000, chiefly Horse, and marched towards *Kandahar*, by the Way of *Carmania*, and was shortly after followed by *Thamas Khan Vakeel* with about 40000 more.

*What happened after this, the Gentleman who favoured me with the above Memoirs is a Stranger to; excepting that on his Departure from Persia to India, which was in February, 1736-7, he heard Nadir Shah had besieged Kandahar. His Transactions since that Time, I shall continue as translated from some Perfic Manuscripts,*

*Manuscripts, which I have mentioned in the Preface.*

*The same Gentleman has also favoured me with a personal Description and Character of this great Heroe, which I shall reserve for the Conclusion of these Sheets.*

*Nadir Shah*, having securely established himself, and settled his Affairs in *Perſia*, he left his Son *Reza Kuli Mirza* to command there, and set out with his Army towards *Kandahar*. *Hoffein Khan*, the Governor thereof, having laid up great Stores of Provisions and Ammunition, held out for 18 Months; at last, being reduced to Straits, he fellied out with his Men, most of whom died bravely fighting. *Hoffein Khan* and his Son being taken Prisoners, the *Perſians* entered the Castle, and took Possession thereof.

While *Nadir Shah* was busy in securing and fortifying *Kandahar*, and bringing over to him the *Zemidars* of those Parts, Letters came from *Nizam al Muluck* and *Saadit Khan*, inviting him to march towards *Hindoſtan*. In Answer to which, he objected the Difficulties of getting thro' the Defiles, passing the great Rivers, and the many Encounters he

must expect to have with the *Afghans*, and the warlike Nations of those Parts, the Opposition he must expect from *Naçir Khan*, *Soubahdar* of *Cabul*, and *Zekaria Khan*, Ruler of *Labor*; and, last of all (should his Fortune surmount all these) his Fate will depend on his Success against a powerful Imperial Army. They soon satisfied him how unnecessary his Fears were, and that, before he cross'd the *Attok*\*, he should have a Proof how able they were, and how much inclined to facilitate his Passage. Being encouraged by those Representations, he set out with an Army of 125,000 Horse, *Kuzzlebast*, *Georgians*, *Turks*, *Khorasanis*, *Balkhis*, &c. all inured to Fatigues and Hardships; they were well provided for this Expedition, and greatly encouraged thereto by the Hopes he gave them, of not only enriching themselves, but bringing Wealth and Glory to their impoverished Country, by the Plunder of *India*. In

\* *Attok* is the Name of a River, that separates the Province of *Labor* from *Peishor*. There is but one Place where an Army can be conveniently transported, the Stream being so rapid in most Parts. There is a Castle commanding that Passage, called the Castle of *Attok*.

the mean Time, *Nizam al Muluck* and *Saadit Khar*, used all their Endeavours secretly to promote his Interest, and wrote to *Sherzib Khan* †, Governor of the Castle of *Cabul*, and *Naçir Khan*, *Soubahdar* of that Province (who was a Creature of *Kbandoran's*) as also to *Zekaria Khan*, Ruler of the Province of *Labor*, to this Purport : ‘ *Nadir Shah*, ‘ being thoroughly informed of the State of ‘ Affairs in *India*, and that his Imperial Ma- ‘ jesty and favourite Courtiers employ their ‘ Time in Wine and Women, has come to ‘ a Resolution to strike a Blow at this Em- ‘ pire. You well know that none of the ‘ great Ones here are fit to take the Field, ‘ much less to resist a Man who is conduct- ‘ ed by Fortune. As this is the Case, you ‘ can have little Hopes of Assistance from ‘ hence ; the best you can do will be to be- ‘ have discreetly, and save yourselves.’ These Letters cooled them pretty much, and had

† ‘Tis customary in *India* to have two Governors, one to command the City, and another to command the Castle. The latter is generally for Life, and he must never stir out of the Castle, unless he is turned out by the *Mogbol*. The Governor of the City is called حاکم *Hakem*, and he who commands the Castle is called كلهدار *Kullehdar*.

the desired Effect with *Naçir Khan* and *Zekaria Khan*.

*Nadir Shah*, having subdued *Ghorburid* and *Ghoznavi*, and garrison'd them with his own People, came to *Cabul* and besieged it. *Naçir Khan* (before his Arrival) had left it, and marched to *Pejhor*; but *Sherzib Khan* defended both the City and Castle for 6 Weeks with the utmost Bravery, and wrote repeatedly to *Naçir Khan*, and to Court for Assistance; but none coming, both City and Castle were at last taken by Storm, and he and his Son were put to Death. *Nadir Shah* found Treasure, Jewels, Arms, &c. to a great Value, which, since the *Great Moghol Bahr*'s Time, had been shut up in Vaults. When the Taking of *Cabul* was known at Court, the Emperor gave Orders to get his Troops in Readiness, and provide all Things necessary for taking the Field. As *Rajah Jefing* was more attached to *Khandoran* than to any of the other *Omras*, he repeatedly wrote to him to this Purport: ' *Nadir Shah*'s Coming is a concerted Thing. You must

be

be watchful over the *Moghul Omras* ‡, who seem to be united in order to compass some treacherous Design. *Naçir Khan* and *Sherzib Khan* have always been supported by the Court; one has sacrificed his Life to its Interest, and the other (afraid of his Life) has fled to *Peishor*. If *Zekaria Khan*, Ruler of *Labor*, makes any Opposition, it will give the Emperor's Army Time to advance pretty far, in order to check this Invader; as for us *Rajpouts* we are ready to join the Royal Ensigns.

*Khandoran* knowing him to be well-affected, represented this to the Emperor, and told him, it would be very imprudent in him to leave the Capital, and take the Field: However, it was at last agreed, that the Army should march to *Labor*, that the Emperor should accompany it so far, and that from thence it should proceed towards *Cabul*, under the Command of *Nizam al Muluck*, and the other two *Omras*; for which Purpose,

‡ By the *Moghul Omras*, he means those of *Tartar* and *Persian* Families, whom the *Indians*, without Distinction, call *Moghols*.

the *Peishkhanna*\* was ordered out to the Gardens of *Shalimar*; but after it was sent thither, to every Body's Surprize, *Kbandoran* came back to the Palace, and delayed the March, whereas *Nizam* seemed to be for hastening it all in his Power. The Emperor's Servants, who knew *Kbandoran* to be attached to their Master, contrived all the Impediments they could think of, so that *Nadir Shab* had not only Time to secure *Cabul*, but was far advanced in his March to *Peishor* †, where the *Afghans* and Mountaineers very much incommoded him, and kept him in Play for Seven Weeks; in which Time he had a great many Men wounded and killed. Seeing there was no forcing the Passes, without much Bloodshed, and that the *Afghans* had fortified themselves on the Tops of the Hills; he sent them Offers of Accommodation, which they came into the more readily, as the *Soubahdars* had sent no Affistance; and that they had been four or five Years without

\* *Peishkhanna* signifies the Tents, &c. that are sent before to the Place where the Prince, or General Officer, designs to halt, or encamp.

† *Peishor* is 202 measured Cofs from *Dehli*, 97 from *Lahor*, and 35 from *Aitok*.

receiving

receiving any of their usual Allowance † from Court: Upon *Nadir Shah's* paying them a certain Sum of Money, they not only let him pass unmolested, but several of them listed in his Army; the other *Afghans* hearing of this, followed their Example. So, leaving the main Army behind, with 10,000 chosen Horse of *Kuzzlebāsh* ||, in seven Days he got to *Peishor*. *Naçir Khan*, who with 7000 Horse had incamped without the City, not imagining he could get through the Passes so soon, upon hearing of his Approach with so large a Body of Horse, was greatly perplexed; several of his Auxiliaries left him, and few besides the King's Men stood by him, who, after a brave Resistance, were defeated,

† As the Revenues of those mountainous Parts and the Passes, are not sufficient to maintain a requisite Number of Troops for the Defence thereof, there was a certain Sum appointed to be yearly remitted thither, which of late had been neglected.

|| قزلاش *Kuzzlebāsh*, are an Order of Soldiers among the *Persians*, as the *Janizaries* (or more properly *Ingecherris*) among the *Turks*. It signifies, in the *Turkish* Language, *Red Heads*, so called from the Red Caps they wore when first instituted by *Sheikh Heydr*, the Father of *Shah Ismael* first King of the *Soffi* Family.

and *Naçir Khan* taken Prisoner. Some *Afghans* who, waiting the Event, were posted on the Hills, seeing *Nadir Shah* prevail, came and offered him their Service. After this Victory, he entered *Peishor* and took Possession thereof. When the News of this Defeat came to Court, *Nizam al Muluck*, *Khandoran*, *Kummir o'din Khan*, and the other *Omras*, according to the King's Order, on the second of January, 1738-9, marched out with a numerous Army, a large Train of Artillery, and other warlike Necessaries, in order to oppose this Conqueror; and halted at the Gardens of *Shalimar*. *Nizam*, who was the Contriver of this Storm, endeavoured all he could to prepossess the Minds of the Soldiers with a Terror of *Nadir Shah*'s Forces, and how vain it was to resist him; and, at the same Time, amused them to divert their going too far forward: But the King issued out Orders, that *Nizam* and the other *Omras* should advance with all Expedition, he himself intending to follow soon after them. *Nizam al Muluck*, and the rest, according to these Orders, marched on, and encamped in the Plains of *Karnal*, which is Fifty-Five Coss

Coss \* distant from *Dehli*. The Emperor also set out the 18 of January, 1738-9, and on the 4th of February joined them.

Nadir Shah having secured *Peishor*, and crossed the *Attok*, marched directly towards *Labor*; *Zekaria Khan*, *Soubahdar* thereof, had (to Appearance) fortified the Place in the best Manner possible, and having entrenched himself without, seemed eager to engage the Enemy, but as soon as *Nadir Shah*'s Troops came within Sight of the Intrenchments (having had his Lesson from *Nizam al Maluck*) at a Signal given, he and all his Forces retreated to the Castle, from whence they cannonaded the *Perfians* three Days, after which, having capitulated, one of the Conditions being, that the City should be spared, a Thousand *Kuzzlebabs* took possession of the Castle, and *Nadir Shah* having staid one Week in the Gardens called *Shalimar* † of that City, he, with his whole Army, by continued Marches, arrived at the Village *Tillauri*, which is near *Karnal*.

\* The Coss mentioned here are short computed ones, this Place being no more than 26 measured Coss from *Dehli*.

† There are Gardens at *Labor* also called *Shalimar*, as well as at *Dehli*.

Before I begin with the Journal of Nadir Shah's Transactions, after his Arrival at Karanl, I shall trouble the Reader with Translations of some genuine Letters, which having been wrote before the Persian Army crossed the Attock, I thought this the propereft Place for inserting them.

*A Translation of a Letter from Nadir Shah to Mahummed Shah, received the Beginning of Jumadi al ayul 1151, which is about the middle of August.*

BE it clear to the enlightened Mind of your high Majesty, that my coming to *Cabul*, and posseffing myself thereof, was purely out of Zeal for *Islâm*\*, and Friendship for you. I never could have imagined, that the Wretches † of *Deccan* should impose a Tribute on the Dominions of the King of *Mussulmen*. My Stay on this fide the *Attock* is with a View, that, when these

\* By *Islâm* (which literally signifies *Safety*) is meant the *Mahomedan* Religion.

† The *Maharattas* or *Ganims*.

Infidels

' Infidels move towards *Hindostan* †, I may  
 ' send an Army of the victorious *Kuzzlebash*  
 ' to drive them to the Abyss of Hell. His  
 ' story || is full of the Friendship that has  
 ' subsisted between our Kings, and your  
 ' Majesty's Predecessors. By *Ali Mortisa*,  
 ' I swear, that (excepting friendship, and a  
 ' Concern for Religion) I neither had, nor  
 ' have any other views; if you suspect the  
 ' contrary you may; I always was, and will  
 ' be a Friend to your illustrious House.'

About the latter End of *August*, an Ambassador came with another letter, demanding four Crores of Rupees (5,000,000 l.) and four *Soubabs* or Provinces.

† The Province of *Debli*, in particular, is called by this Name; but it is generally used to signify the whole Empire.

|| Vide *Tarikh Alum Arai* by *Secander Beg* in the Life of *Shah Thamas*, and the first Volume of *Akbar Nama* in the Life of *Hemaiün*.

*A Translation of some Paragraphs of a Letter  
wrote by a Kuzzlebash in Nadir Shah's  
Camp, at Jillalabad, to a Friend of his at  
Dehli, concerning Nadir Shah.*

HE has 36,000 Horsemen with himself; *Kassum Beg Khan* is *Nazem Munazem*, *Motbir al Muluck*, and *Aitmad al Dowlat* \*; the Son of *Maurli*, is *Arrizbegi* †. Questions and Answers are entirely managed by these two, and besides them, none have the Power of preferring Petitions, or representing any Thing to him; of the above Army 1000 Horse are *Hajee Bashi*'s, called also *Niquibs* ‡, and 1000 are *Shamkhi* ||, and 1000 are *Chaux* §, who go before, crying out, *Victory to the King of Kings*; 1000 Horse his special Guards, and

\* *Nazem Munazem*, the Orderer of what is to be ranged or put in Order; *Motbir al Muluck*, Trust-worthy of the Kingdom; *Aitmad al Dowlat*, the Security of Fortune; these are the Titles of *Kassum Beg Khan*, who was *Vizir*.

† *Arrizbegi* is the Person who presents all Petitions, either written, or by Word of Mouth.

‡ *Niquibs* are much the same as Corporals.

|| So called from the Place they come from.

§ *Chaux* are a kind of Guards.

‘ 1000 Horse his *Jeloudar*\*, who alight and march on Foot close by his Person, but in Fight none of them attend him. Whoever runs away, or turns his Back, is ordered to be cut off.

‘ 5000 Horse are detached with *Hajee Beg Khan*, a *Courd* †, who is General. At present we are arrived at *Peishor* to fight *Navob* ‡ *Naçir Khan*; 1000 Horsemen of his own People are along with *Juan Kuli Beg Bashi*, and 2000 *Ousbeg* Horsemen from *Gunjh*, 2000 Horse *Rijee*, 2000 Horse of the *Turcomans*, and 1000 Horse *Kuzzle-bash*, are under the Command of *Sirdar Beg Afshar*; 4000 *Afghan* Horse with *Séf Khan* and *Shabín Khan*, the Officers of *Hossein Khan*, Governor of *Kandahar*, and 12000 Horse are lately arrived with *Nadir Kuli*’s Son from *Balkh*, of which 1500 are sent back, and the rest kept. There are

\* *Jeloudar* signifies, belonging to his Train or Equipment.

† *Courd*, a Native of *Courdistan*.

‡ *Navob* is a Title frequently given to the *Omras* in India, derived from the Word *Naib*, Deputy, signifying that they are the King’s Vicegerents. In Persia ‘tis given, among their other Titles, to the Wives, Sons, and Daughters of the Royal Family.

‘ 4000 Shop-keepers, Mussulmen, who  
‘ trade with the *Shah’s*\* Money, he standing  
‘ to the loss, if any happens.  
‘ After Morning Prayers, he sits on a  
‘ Throne, the Canopy of which is in the  
‘ Form of a Dome, and of Gold; 1000  
‘ Young Men with Royal Standards of Red  
‘ Silk, and the Lance Tops and Tassels of  
‘ Silver, are disposed regularly, and at a pro-  
‘ per Distance; 500 beautiful Slaves, from  
‘ 12 to 20 Years old, stand one half on his  
‘ right Hand, and the other on his left; all  
‘ the great Men stand fronting him, and the  
‘ *Arrizbegi* stands between in a Readiness to  
‘ represent whatever he is desired, and every  
‘ Body has his Cause decided at once; Bribe-  
‘ ry is not so much as known here. He has  
‘ particular information given him of every  
‘ Thing that passes; all Criminals, Great  
‘ and Small, Rich and Poor, meet with im-  
‘ mediate Death. He sits till Noon, after  
‘ which he dines, and then reposes a little;  
‘ when Afternoon-Prayers are over, he sits  
‘ till the evening Prayers, and when they are

\* *Nadir Shah.*

over, he shoots five Arrows into the *Khak Towda*\*, and then goes into the Womens Apartments.'

*A Translation of a Letter wrote by Sir-bullind Khan's Secretary at Dehli, to Mirza Moghol, Son to Ali Mahomed Khan, at Ahmedabad, dated the 15th of Shaval, 1151 †, and received the 6th of Zeecadih, 1151 ‡. It is a true Account of the State of Affairs at Dehli, and the Reports that were Current there before Nadir Shah's Arrival.*

*NADIR SHAH's coming has been talked of these eight Months past.*

*He came to Khandahar, and from thence*

\* *Khak Towda* is a Heap of fine Mold, well sifted, and beat strongly in betwixt two Stone Walls. 'Tis five Foot high, three Foot thick, and from three to four Foot broad. The Front of it very smooth and even, beat hard with a heavy Trowel. One who is well skilled, can shoot his Arrow into it quite to the Head; whereas one that shoots ill (be he never so strong) can't put a third Part in. The Arrows for this Exercise have the Iron Part quite round, about four Fingers long, of the Size of the Reed, until near the Point, where they are somewhat thicker, from which Part they taper gradually to a sharp point. The Length, from the thickest Part to the Point, is from  $\frac{1}{2}$  to 1 Inch.

† 15 January 1738-9.      ‡ 5 February 1738-9.

to

to *Cabul*, which is the Limits of *Hind* \*,  
 of which he took Possession ; from thence  
 he sent an Embassador to *Mahommed Shah*.  
 When we heard here of the Embassador's  
 coming, and *Cabul* being taken Possession  
 of, which was in the Month + *Ribby al*  
*avul*. The Emperor's *Peishkhabba* was sent  
 out for an Expedition against *Nadir Shah* ;  
 which on Account of the Disharmony of  
 the *Omras*, was kept in Suspence. About  
 forty Lacks ‡ by Bills at different Times  
 were remitted to *Navob Naçir Khan*, Sou-  
 bahdar of *Peishkor*, that he, joining with the  
*Afghans* of that Quarter, might make Head  
 against *Nadir Shah* ; the said *Navob* enlisted  
 Men, and prepared to fight, expecting to  
 be supported by an Army from *Shahjehana-  
 bad* ; notwithstanding which, until *Rijub* §,  
 nothing was put in Execution. *Nadir Shah*  
 at *Cabul* cultivated a Friendship with the  
*Zemidars* of that Quarter, and brought over  
 to his Side the Tribe of the *Safis*, who  
 are famous in those Parts. There were se-  
 veral Messages passed and repassed between  
 him and *Naçir Khan*, to whom no Affi-

\* *Hind*, the same as *Hindostan*.

† *June 1738.* ‡ 500,000*l.* § *October 1738.*

‘ tance

ance came from Court; nevertheless he fought one good Battle, in which *Nadir Shah* was victorious. The *Safis* conducted him through unusual and short Ways to the City of *Peishor*, which he took Possession of in the Month of *Shaban*\*. *Navob Naqir Khan*, who had run away, was taken by the *Afghans*, and delivered up to *Nadir Shah*, who kept him confined for some Days; but, at last, made him one of his *Vizirs*.

When this News arrived at Court, on the 1st of *Ramazan* †, the Emperor sent *Khandoran*, *Nizam*, and *Kummir o'din Khan* against *Nadir Shah*; and, besides their own *Jaguirs*, advanced them one Crore || of Rupees out of the Treasury to enlist Men, and gave them 700 Carriage-Guns, and 3000 Harquebusses, and ordered the chief *Omras* to attend them; for which Purpose they marched out this Day, and pitched their Tents in a Place close by the City, and began to enlist Men. *Saadit Khan*, being sent for from his Province to join them, had

\* November 1738. † December 3, 1738.

|| 1,250,000*l.*

already crossed the *Ganges* in his Way to  
 Court, but was ordered to go back again,  
 which he did. The *Omras* have been di-  
 vided in Opinion and Interest a long Time;  
 for which Reason several unbecoming Mes-  
 sages now passed between them. The  
 Emperor, who consulted *Khandoran's* Ease  
 and Pleasure, ordered *Nizam al Muluck* and  
 the *Vizir* to leave him at Court, and they  
 to go on with the Expedition; but they  
 excused themselves. In the mean Time,  
 News was brought, that *Nadir Shah* (by  
*Nazir Khan's* Advice) had put on the *In-  
 dian* Dress, and sat on the Throne in the  
 Manner of the *Indian* Emperors, and that  
 his Forces had crossed the *Attock*, and were  
 on their March to *Labor*. On this News  
 the Emperor was quite confounded, and,  
 sending for the Superintendant of the Boats,  
 asked him how many Days it would take  
 to go by Water to *Patna* or *Kaffi Benaris* ||.  
 It being told the *Vizir* and *Nizam al Mu-  
 luck*, that the Emperor had such a Design,  
 they petition'd him, that these Slaves (mean-  
 ing themselves) might not go upon the Ex-

|| A city in the Province of *Allebabad*, famous for the  
 Indian Worship, and their Colleges there.

pedition

petition without his fortunate Presence, and  
 that he would resolve to put himself at their  
 Head. Some Days passed in this Debate;  
 at last it was agreed to send for *Saadit Khan*  
 from his Province to take Care of his Ma-  
 jesty in *Shahjehanabad*, and that the other  
*Omras* should march on towards *Lahor*.  
 Accordingly, on the 20th of *Ramazan* \*,  
 one *Mourid Khan* was dispatched to *Saadit*  
*Khan*; in the Road to the Province of *Au-*  
*dib* some Rebels robb'd him; however, af-  
 ter much Trouble, he got to *Saadit Khan*,  
 who happened to be then so sick that he  
 could not stir; with which the Emperor  
 being acquainted, he sent Physicians with  
 orders to cure him as soon as possible; in  
 the mean while a Petition arrived from *Zeka-*  
*ria Khan Babadr, Soubahdar of Lahor*, to his  
 Imperial Majesty, and three Letters more to  
 the *Navobs* †, to this Purport: *Nadir Shah's*  
*Army* (which is a great one) is arrived near  
 this Place, and all the *Zemidars* have joined  
 him; I with my little *Army* am ready to  
 fight him. You must, by all Means, be ex-

\* December 22, 1738.

† *Nizam, Saadit Khan, and Khandoran.*

' peditious in succouring me, lest Things should  
' be past Remedy.'

' Ieminabad, which is a confiderable Place,  
' and subordinate to *Labor*, was under *Kul-*  
' *linder Khan*, one of *Zekaria Khan*'s Officers,  
' with a Body of 10000 Horse. *Emir Khan*,  
' one of *Naçir Khan*'s Dependants, who now  
' had submitted to *Nadir Shah*, with his own  
' People and several *Kuzzlebash*, made an  
' Attack by Night on the said Place, in  
' which *Kullinder Khan* was killed, and  
' *Emir Khan* possessed himself of the Place.  
' *Nadir Shah*'s *Munaddi* \* being beat about,  
' and his Government acknowledged there :  
' Upon hearing of this, *Zekaria Khan*, who  
' had advanced 10 Coss from *Labor*, with  
' an Army of 20,000 Horse, retired into  
' the City: Upon which News here, on the  
' 9th of *Shaval* †, *Khandoran Nizam al Mu-*  
' *luck*, and *Kummir o'din Khan*, marched  
' on 10 Coss, and the next Day 10 Coss  
' more, and so on, that they are now at  
' *Sonput*, and *Nadir Shah* is yet in *Peisbor*.

P. S. Corn prodigious dear, the People  
distracted.

\* A small Drum that is beat about to notify or pro-  
claim any Thing.

† January 9, 1738-9.

*A Translation of a second Letter from the  
same Person, dated the 20th of Shaval,  
received the 8th of Zeccadih, 1151\*.*

‘ I Wrote you the 15th, with an Account  
‘ of Affairs at Shahjehanabad and *Labor*  
‘ to that Date, and of the *Omras* being  
‘ marched as far as *Sonput*. On the 18th of  
‘ this Month † arrived News, that *Zekaria*  
‘ *Khan* (being wrote to so to do by *Naçir*  
‘ *Khan*, *Soubahdar* of *Cabul*, now *Nadir*  
‘ *Shah Vizir*) sent *Kefaet Khan*, one of his  
‘ principal Officers, to *Nadir Shah*, who used  
‘ him kindly, and presented him with two  
‘ *Shauls*; after some Conference, he sent his  
‘ own Ambassador along with him to *Zekaria*  
‘ *Khan*, who called the Ambassador into his  
‘ General *Divan*, and to Appearance spoke  
‘ very roughly to him, and at last confined  
‘ him; after which he marched out of the  
‘ City to fight *Nadir Shah*’s Army: When  
‘ the Fight began, and one Discharge of the  
‘ Cannon was made, as they were preparing  
‘ a second, the *Kuzzlebajsh* and *Georgians* fell  
‘ in among them with their Swords, and

\* *January 20, and February 7, 1738-9.*

† *January 18, 1738-9.*

‘ made a great Slaughter. *Zekaria Khan*,  
 ‘ upon this, retired into the City, and *Nadir  
 Shah*’s Men pursued so fast, that they got  
 ‘ in at the same Time. *Zekaria Khan* went  
 ‘ to his own House, and *Nadir Shah*’s Army  
 ‘ to the Castle, who was immediately pro-  
 ‘ claimed there.

‘ On this News there was a sad Confusion  
 ‘ here. The Emperor, on *Thursday* the 19th \*  
 ‘ in the Morning, sent for the young Prince  
 ‘ *Sultan Ahmed*, who came to wait on him  
 ‘ in great Pomp and Splendor, sitting in a  
 ‘ *Paleki* adorned with the richest Jewels ; at  
 ‘ ten o’Clock he mounted and came out of  
 ‘ the Castle with an Intent to go upon the  
 ‘ Expedition against *Nadir Shah*, and made the  
 ‘ Prince (whom he had dignified with Titles  
 ‘ and nominal Employments) his *Harol* †,  
 ‘ and sent him before to the Gardens of *Sha-  
 limar* : To-morrow they design to continue  
 ‘ their March till they overtake the *Omras*,  
 ‘ to whom they wrote not to advance any fur-  
 ‘ ther until they join them ; *Saadit Khan* is

\* *January 19, 1738-9.*

† *Harol* signifies the *Vanguard*, or any Number of Forces that are sent before the main Army. The Officer who commands such a Body is also called *Harol*.

not come up as yet ; they say he is arrived on the Banks of the *Ganges*. Things are in a terrible Confusion here, Numbers of creditable People and Merchants going daily away to distant Places, and to the *Rajahs* strong Holds ; 80 *Kuzzlebash* had their Bellies ript up at *Cabul*, for only being present when some of their own People forced one of the Countrywomen.'

*A Journal of Nadir Shah's Transactions in India, translated from the original Copy, wrote at Dehli, by Mirza Zuman, Secretary to Sur-bullind Khan.*

**O**N the 12th of Zeccadib §, the Royal Camp \*, in Circuit about seven Cos, was pitched in the Fields of Karnal ; it was surrounded with Mourchas †, on which were mounted near 5000 Carriage Guns, belonging to the Emperor and the Omras. In the Centre was the Emperor himself, and fronting him were Nizam al Muluck's and Saad o'din Khan's Mourchas, on which were mounted the Emperor's own Ordnance, attended by the Train belonging thereto : On the right Hand were Khandoran, Mazuffer Khan, Ali Hamed Khan, Mir Gullou, Shebdad Khan,

§ February 11, 1738-9.

\* The great Moghl's Camp.

† Mourcha signifies Barricadoes, but generally the Intrenchments and Breast-works about a Camp, or any other Post.

and

and *Khan Zuman Khan*: on the Left, *Kummir o'din Khan*, *Azim Allah Khan*, *Jani Khan*, and *Seyd Neaz Khan*; behind the Emperor was posted, *Sirbullind Khan*, and in the Rear of all was *Mahomed Khan Bungush*; behind *Khandoran* was *Kirpa Ram*, with the *Jaats* †, and behind the *Vizir* was *Hernind Amul Kowtpoutli*; on the Right, close by the *Nakar-Khanna* §, were the Men of *Bebroz Khan*, *Ishak Khan*, and *Afflib Ali Khan*; behind them was the Station of the *Abeers* ||; each of these *Omras* had his own proper Army, and the whole Number encamped amounted to 200,000 Horse and Foot. This same Day News was brought, that *Hajee Khan*, *Nadir Shah's Kurrol*\*, had advanced as far as the Village *Tillauvri* (which is five Coss from hence) with a Party of 6000 Horse, all *Courds*: On the

† The *Jaats* are a Tribe of *Rajpouts*.

§ The Place where all the Drums and Warlike Musick are kept.

|| The *Abeers* are another Tribe of the *Rajpouts*.

\* *Kurrol* signifies the advanced Guard that goes before the main Army; also the Officer that commands such a Body. It is the same as *Harol* already explained.

13th † some *Kuzzlebash* Horsemen appeared at different Quarters of the Camp, and killed and took Prisoners several People who were coming from the Out-Parts thereto; four of the *Kuzzlebash* were likewise taken and brought to *Nizam al Muluck*. On the 14th † *Nadir Shah* having left one *Boungah* || at *Shahabad* (which is one Stage from *Serbind*) and a second at *Taniseer*, he advanced with 40,000 Horse, partly Lance-men, Archers and Musqueteers, to the Village *Tillauvri*, each Horseman having two and some three Attendants, Grooms, and Camel-drivers, all robust young Men, compleatly armed and mounted, some on Camels, some on Mules, and others on *Yabous* §, not one in his whole Army being on Foot, even those who followed the Camp, and trafficked for Necessaries to the Men, were compleatly armed and mounted, the Number of all amounting to near 160,000. In the Time of Action the Master could not be distin-

† February 12, 1738-9. ‡ February 13, 1738-9.

|| *Boungah* signifies the Baggage, and all the Furniture appertaining to a Camp.

§ *Yabous* are a Sort of small Horses, which are very harty and serviceable.

guished from the servant, nor the Tradesmen and Traffickers belonging to the Camp, from the common Soldiers, all in general being bold and resolute, and well qualified to execute the most desperate Attempt they could be employed in: There were also about 6 or 7000 Women, who had been taken Captives from the *Turks* and in *Kandahar*, who on a March could not be distinguished from the Soldiers, having a *Barranni* \* over their own Clothes, girt round with a Girdle, their Faces veiled with a fine Cloth, a Shaul folded round their Heads in Form of a Turban, and booted and armed as the Men.

This Day several Messengers came to *Nizam al Muluck* with Offers of an Accommodation, all which he rejected, and would hear of nothing but War.

On the 15 †, *Nadir Shah*, being necessitated for Water, marched from *Tillauvri*, and encamped in a Place flanking *Khandoran*'s Rear, at a Distance of four Cofs. This Morning *Saadit Khan* arrived in the Camp, and went to wait on the Emperor. About

\* *Barranni* signifies a Cloak to cover one from the Rain, being derived from *Barran*, Rain.

† February 14, 1738-9.

nine o'Clock News was brought that his Attendants \* and Baggage (some of whom were at a Distance behind, and others had pitched their Tents without the *Mourchas*, between *Nadir Shab*'s Camp, and *Khandoran*'s Rear) had been attacked, and several of them killed and plundered by the *Perians* Van. *Saadit Khan*, upon hearing this, left the *Dirbar* †, and (with all Expedition) marched to his People's Assistance. *Khandoran* being nigh, he, with his two Sons, and the rest of his Troops, joined him; as did also *Mazuffer Khan*, *Seyd Hoffan Khan*, *Khan Zuman Khan*, *Mir Gullou*, *Shehdad Khan*, *Afflib ali Khan*, &c. in all twenty-two Omras and General Officers, each with a Body of his own Men.

*Nadir Shah*, who had just then arrived from *Tillauri*, being apprized of this Affair, advanced towards that Quarter, and de-

\* *Mahomed Reza Khan*, *Saadit Khan*'s *Bukhshi*, or Paymaster and General, was the Person first attacked by four or five hundred *Kuzzlebaſh*; several of his Men were killed, and he was taken prisoner.

† *Dirbar* signifies literally, the *Door of Admittance*, being a Word composed of *Dir*, Door, and *Bar*, Admittance. 'Tis the common Name for the King's or a Governor's Palace.

tached 1000 *Courds*, 1000 *Kajirs* \*, 1000 *Backhtiaris*, and 1000 *Harquebusers*, in all 4000 Horse, 3000 of whom he planted in three different Places in Ambush, 500 *Harquebusers* he sent towards *Saadit Khan*, and the other 500 towards *Khandoran* to draw them into the Field ; in which having succeeded, the Horsemen who lay in Ambush poured in upon them in three different Places, and engaged them in a most obstinate Manner. Besides these 4000 none else of *Nadir Shah's* Men joined in that Action, excepting that he himself, attended by a 1000 *Afshar* Horse, rode to and from all Quarters to encourage and direct these Men : The rest of the Army (according to his Order) stood drawn up at a Distance, each Nation separate, ready at a Signal to come to his Assistance ; but, as it happened, there was no Occasion for them ; these 4 or 5000 having fought obstinately until near the Evening, when the Emperor's Forces gave Ground, *Saadit Khan*, *Sheerjing* and *Khandoran's* youngest Son, were taken Prisoners ; *Khandoran*, having received several mortal

\* *Kajirs* are a Tribe of *Turcomans*, and the *Backhtiaris*, or *Bactrians*, are so called from *Bakhtir*, or *Bactria*, the Place they come from.

Wounds,

Wounds, was carried back to his Quarters; *Mazuffer Khan*, with several other Officers, were killed, and some mortally wounded, returned to their Camp; *Seyd Hossan Khan*, being wounded, marched towards *Dehli*; and great Numbers lay dead in the Field of Battle \*.

When those who fled from the Engagement returned back, there was a great Tu-

\* In a Letter that was wrote from *Mahammed Shah's* Camp, a Day after the Engagement, it is said, that *Nadir Shab* fought with 50,000 Horse: And when *Khandoran* and *Mazuffer Khan* came with their Forces, he divided his Men into three Bodies, and at last routed the *Moghol's* Army. *Saadit Khan's* and *Sherjing's* Elephants getting foul of each other, the *Kuzzlebasb* surrounded and took them Prisoners. *Khandoran* received a Bullet in his Arm, and another in his Side.—*Mazuffer Khan* was killed, jumping from his Elephant.—*Mir Gullou*, *Shehdad Khan*, *Akblas Khan*, *Eadgar Khan*, and *Khandoran's* eldest Son were killed. *Akul beg Khan Kumloisb*, with his Son, and *Abdal Rizak Khan*, and *Jaffer Khan*, with his Son and Brothers, and *Sirdar Muluck* were wounded. *Mirza Khoudabunda*, Grandson to the great *Mshabit Khan*, was killed.—*Khan Zuman Khan* was wounded by a Bullet in his Throat.—*Ghazi beg Khan* was also wounded.—On *Nadir Shah's* Side seven principal Officers, and 2500 Men were killed, and about 5000 wounded with Swords, Cuttars, and Bullets.

Mult and Noise in the Camp, and most of the Tents and Effects of *Khandoran*, *Mazuffer Khan*, *Saadit Khan*, &c. were plundered by their own People.

Amidst this Confusion the Emperor went towards *Nizam al Muluck's Mourcha*, who was in the Front, and in Conjunction with the *Vizir* and other *Omras*, went without the *Mourchas*, and drew up their Men in a Line of Battle, with a Design to put a Stop to the Enemies advancing any farther; but, had not the Night come on, these Precautions would have served them in little Stead, and that Day would have put an End to the whole affair. About an hour after Sun-set the Emperor returned back to his Tent.

Several of those who escaped out of the Field, as also those who attended the Baggage and Carriages, fled towards *Dehli*; a great many of whom were killed and plundered in the Way.

The Camp in some Places was very thin of Men, insomuch that when at Midnight, the Emperor sent for *Nizam al Muluck*, the Space from his *Mourcha* to the Emperor's Tent (which is about three Quarters of a Cos) was found entirely empty.

*Nizam*

*Nizam al Muluck, Sirbullind Khan, Kum-mir o'din Khan, and all the other Omras* that were left, staid with the Emperor in deep Consultation until near the Morning, when each returned to his own Quarters.

On the 16th †, finding the Camp so thin, and being apprehensive of the *Kuzzlebash's* attacking them, they contracted the Circuit thereof, and their *Mourchas* into the Compass requisite to contain the Number of Troops they had left, which was the Space between the Emperor's Tent and *Nizam's Mourcha*, and there they stood under arms the whole Day, every Minute expecting the Enemy's Approach. Towards the Evening a small Tent was pitched for the Emperor, and all the Troops were disposed of to their respective Posts, where they continued under Arms the whole Night, and their Horses saddled, without either Hay or Corn.

The 17th || also passed in Fear and Anxiety. This Day, according to an Order, from *Nadir Shah, Saadit Khan* sent for his own Men and Baggage, some of them who

† The 15th of February. || The 16th Ditto.

were scattered up and down the Camp, went to him, carrying along with them all that, escaped being plundered of his Horses and other Effects. *Nadir Shah* had ordered a Tent to be pitched not far from his own Quarters, for *Saadit Khan*, *Sherjing*, and *Khandoran*'s Son ; their Baggage and Attendants he gave a Place to, without his Camp ; none durst so much as come to see them, nor were they allowed to make use of any of their own Necessaries.

On the 18th <sup>†</sup>, *Nizam al Muluck* \* and *Azim Alla Khan* went to accommodate Matters to *Nadir Shah*'s Camp ; after a Stay of six Hours, they returned back ; what they might have done there, was kept a Secret. Towards the Close of the Evening, *Khandoran* died of the Wounds he had received.

<sup>†</sup> February 17, 1738-9.

\* *Nizam al Muluck*, with *Azim Allah Khan*, and several Horsemen, went out, and pitched a small Tent betwixt the two Camps, to which *Nadir Shah*'s *Ait-maud al Dowlat*, or *Vizir* (*Keffum Beg Khan*) came, and from thence conducted him to his Master, who embraced him fitting, and made him stand honourably, close by himself ; he gave him a Cup of *Sherbat*, and made him eat at the *Vizir*'s House ; after which it was agreed, that *Mahomed Shah* should come and see *Nadir Shah*.

The 19th † also past in Deliberation, and at Night, *Nizam al Muluck* received a *Khalaet* ‡, on being appointed *Mir Bukhshi* || and *Emir al Omra*.

On the 20th \* in the Morning the Corps of *Khandoran* was carried out of the Camp to the Village *Karnal*, and the Emperor fitting in a royal Litter §, with a Canopy and an Umbrella, one led Horse and a Drum, attended by *Ghazi o'din Khan*, *Azim Allab Khan*, the *Vizir*'s Son, and several Eunuchs, with about 200 Horse, marched out of the Camp, and when he had gone a little Way, by a Sign he forbad the Horsemen to accompany him any farther; then with his Eunuchs and the abovesaid *Omras* (each of whom had not above two or three Servants to attend him) he went on to *Nadir Shab*'s Camp;

† The 18th of February.

‡ *Khalaet*, a Present of a rich Vest, Arms, &c.

|| *Mir Bukhshi*, or Chief *Bukhshi*, signifies Paymaster General, who commonly commands all the Forces. *Emir al Omra*, signifies Prince of Princes, a Title given to the Favourite Minister, who thereby becomes Head *Omra*.

\* The 19th of February.

§ The Word in the Original is "تخت وان" *Takht Revan*, or a moving Throne.

when

when he was about half Way, *Thamas Khan Vakeel* \* came to meet him, and did him the usual Honours. Afterwards *Nesr Allah Mirza*, Nadir Shah's Son, who came in a Royal Litter, having alighted, paid his Respects according to the Form † of his Country. The Emperor ordering his own Litter to be set down, embraced *Nesr Allah Mirza*, after which they both marched on until they came as far as the Train of Ordnance ; here all the Attendants were obliged to stay behind, only the Emperor with two or three Eunuchs, and the *Omras* abovementioned, were allowed to pass ; when they came to the Door of the Royal Tent, and the Emperor was alighted, *Nadir Shah* came forth to receive him, having embraced him, he seated him close by himself on the same *Musnidd* ‡ ; after the accustomary Forms of Salutation, and the Enquiry after each other's

\* *Vakeel* signifies Agent, also Factor.

† Not in so submissive a Manner as is done at the *Moghol's* Court.

‡ *Musnidd* is a particular Place in the *Divan*, commonly higher than any other, and large enough for two or three People to sit thereon. It is spread with a better and softer Carpet than any other Part, and is covered over with fine Linnen.

Health were over, *Nadir Shah* addressed him thus :

‘ It is strange that you should be so unconcerned and regardless of your own Affairs, that notwithstanding I wrote you several Letters, sent an Ambassador, and testified a Friendship for you, your Ministers should not think proper to send me a satisfactory Answer ; and by Reason of your Want of Command and Discipline over your own People, one of my Ambassadors \*, contrary to all Laws, has been killed in your Dominions.

‘ Even when I entered your Empire, you seemed under no Concern for your Affairs, nor so much as sent to ask who I was, or what was my Design. When I advanced as far as *Labor*, none of your People came with a Message or Salutation, nay, not with an Answer to my Salutation to you : Afterwards when your *Omras* were awaked out of their Lethargy and Indolence, they prevented all Means of a Reconciliation ; and coming tumultuously with an Intent to stop my farther Progress, they brought

\* The Ambassador was killed on the *Peishor* Side of the *Attack*, by some rebellious *Rajpouts*.

them-

themselves into one general Snare, without having the Foresight to leave any behind, who upon an Emergency could make Head, and retrieve their Affairs. Besides this, you have foolishly cooped yourselves up in your *Mourchas*, not considering that if your Enemy was stronger, you could not remain within these Barricadoes without either Water or Grain ; and if he was weaker, 'twas both unnecessary and disgraceful to suffer yourselves to be besieged by him ; besides, if you thought lightly of him, and imagined him a rash inconsiderate Man, without exposing your own Person and Reputation so much, you ought to have detached a faithful and experienced Officer, who, in a little Time, might have found Means to distress and cut him off ; but if you dreaded his Experience and Conduct, you had still the less Reason (after provoking him thus far) to venture your All at one Blow. Even when you had thus entangled yourself, I sent you Offers of an Accommodation, but you was so puffed up with your own childish Conceits, and foolish Resolutions, that you would not give Ear to any honourable Overtures, or con-  
fult

' fulfil your own Interest, until, at last, by  
 ' the Assistance of the Creator of the World,  
 ' and the Strength of the Arms of the victo-  
 ' rious Warriors, you have seen what has hap-  
 ' pened. Moreover, your Predecessors were  
 ' wont to take the \* *Feziyah* from the Infi-  
 ' dels, and you in your Reign have given it  
 ' to them, having in these twenty Years,  
 ' suffered the Empire to be over-run by them.  
 ' But as hitherto the Race of *Temur* have  
 ' not injured or misbehaved towards the  
 ' *Seffi* Family, and the People of *Perſia*, I  
 ' shall not take the Empire from you, only  
 ' as your Indolence and Pride have obliged  
 ' me to march so far, and that I have been  
 ' put to an extraordinary Expence, and my  
 ' Men, on Account of the long Marches, are  
 ' much fatigued, and in Want of Necessaries;  
 ' I must go to *Debli*, and there continue some  
 ' Days, until the Army is refreshed, and the  
 ' *Peiſſcuſh*, that *Nizam al Muluck* has agreed  
 ' to, is made good to me; after that I shall  
 ' leave you to look after your own Affairs.'

*Mahomed Shab* gave no Answer during the  
 whole Speech, but was fixed in a Silence,

\* *Feziyah* is a Poll-Tax levied on all who were not  
*Mahomedans*, especially the *Hindu's*.

which

which testified a good deal of Confusion and Shame.

To this Discourse, there was none present but *Javead Khan, Behroz Khan, and Ghazi o'din Khan*; towards Evening the Emperor returned back to his own Camp, and several of his officers having represented to him, that the *Banians* made the Grain very dear, he ordered their Shops to be plundered, which, instead of mending the Matter, very much increased the Dearth of Provisions. On the 21st\*, in the Morning, *Nizam al Muluck, the Vizir, Azim Allah Khan, and Ghazi o'din Khan*, went to *Nadir Shah*: On their taking Leave to return, *Nizam* was honoured with a Present of a Coat, Vest, and a Horse; the *Vizir, Azim Allah Khan, and Ghazi o'din Khan*, each with a Coat and Vest; at nine o'Clock at Night, they waited on *Mahomed Shah*, and communicated to him what had passed in their Conference, which was not made publick. That same Day the Emperor ordered 500 *Beldars* to bury the Corps of those who fell in the Field of Battle, the Number of whom were found to be 17000, all of the *Hindostan* Army, and the

\* The 20th of February.

Bodies lay spread over the Space of seven Coss ; the said *Beldars* having strewed a little Earth on some of the Carcasses, returned back. It was reported that 400 of *Nadir Shab*'s People fell in Battle, and that 700 were wounded, but of those that were killed not one was to be seen in the Field, they having buried them that same Night. Of the *Hindoostan* Army, several were wounded in such a Manner, that they were not able to stir, nor had any the Compassion to bring them off the Field of Battle to be cured, so that in a little Time they expired among the rest of the dead Bodies : Three Elephants were also killed.

On this Day (which is the 21st \*) there was no Grain to be had without great Trouble, and that at the Rate of 1 and  $1\frac{1}{2}$  Seers § of Wheat, *per Rupee*, and 2 to 4 Rupees *per Seer* of *Ghee* † ; the Reason of which was, that since the Day of Battle the Camp

\* February 20, 1738-9.

† A single *Seer*, which they call *Seer Cacha*, is 14 Ounces,  $15\frac{1}{4}$  Drams ; but the *Seer* mentioned here is a *Seer Pucca* of 1 lb. 13 Ounces,  $15\frac{1}{2}$  Drams.

‡ *Ghee* is only Butter well boil'd and skimm'd, which is preserved in Jars, and keeps sweet a long Time, especially if a little Salt is put at the bottom of the Jar.

was in a Manner besieged, and no Provisions allowed to come to them, nor durst any of the Soldiers go without their *Mourchas*. In *Nadir Shah's* Camp (as they went out a foraging for 30 or 40 Coss round) Wheat was sold at the rate of 12 Seers for a Rupee.

The Numbers of those killed since the Battle, on the Roads, and round about the Country, by *Nadir Shah's* Men, when they went out a Marrauding, amounted to 14 or 15000 Men.

On the 22d\* *Kassum Beg Khan* came from *Nadir Shah's* Camp, and stayed with *Nizam al Muluck* until the Evening.

*Mir Hossan Khan* (who being wounded in the Battle, set out for *Shah Jahanabad*) being afraid of the Dangers upon the Road, returned back, and came to the Camp this Day.

On the 23d † the Camp was removed to the Side of *Karnal*, opposite to *Nadir Shah's* Army. In their March the *Kuzzlebajsh* Horsemen carried off 27 Elephants, and 25 Camels, and in the Night Time discharged a great many Guns.

\* The 21st of February.      † The 22d Ditto.

On the 24th \* *Nizam* being sent for, went to *Nadir Shab's* Camp, where he, with five or six of his Attendants, was kept.

Several of the *Kuzzlebash* being sent against *Taniseer*, having plundered the said Place, and slaughtered the Inhabitants, returned with a great Booty.

In *Mahomed Shab's* Camp, what Grain was to be had, was sold from  $2\frac{1}{2}$  to 3 *Rupees per Seer*, and whoever went to *Nadir Shab's* Camp, were allowed to buy as much as they consumed there, but not to carry any away. About eight o'Clock at Night, the *Vizir* received a Firman (or Order) from *Nadir Shab*, to this Import, ‘ *Kummir o'din Khan Vizir*, KNOW, that to-morrow *Mabomed Shab*, *Sirbullind Khan*, *Mahomed Khan Bungush*, and *Azim Allah Khan*, shall come into the Presence †, therefore look well after your People, that they be not dispersed, or straggle abroad ; when you have secured that Point, come you hither also.

When the Emperor was appriz'd of this, he sent for *Sirbullind Khan*, and all the other *Omras*, with whom he held Council,

\* The 23d Ditto.

† 'Tis common in the *East*, instead of *Court*, to use the Word حضور *Hazour*, the *Presence* ; and likewise the Word حضرت *Hazerit*, *Presence*, to signify *Majesty*.

until

until Midnight; at last the Emperor declared that Affairs were now gone beyond his Power, and that he must do one of three Things; To-morrow to march out and make one desperate Push, to determine his Fortune at once, or put an End to all Thoughts and Misery by a Dose of Poison; or else submit peaceably to what Terms may be imposed. The Emperor's Inclination (tho' he did not then declare it) was for the last of these.

On the 25th \* *Sirbullind Khan, Mahomed Khan, &c.* were ready each with his own Men, that in Case the Emperor should make a Push, they might not be unprepared, and if on submitting, he should go to *Nadir Shah*, and bid them come, they should follow his Fate. But neither one nor the other of these Resolutions was fixed on that Day; Grain was not to be had on any Terms, and old carrion Beef, notwithstanding there was a great deal of it, was sold,  $1\frac{1}{2}$  Seers, for a *Rupee*. At Night arrived a Note from *Nadir Shah* to this Effect: ' *Sirbullind Khan,*  
 ' be of good Chear, and perfectly composed,  
 ' get yourself hither before *Mahomed Shah*  
 ' sets out.'

\* The 24th Ditto.

On the 26th \* *Sirballind Khan* having obtained Leave, marched towards *Nadir Shah's* Camp, and, according to an Order, leaving his Men and Baggage on the Right-hand thereof, he, with *Khan Zad Khan*, three Horsemen and four or five Servants entered the Camp, and pitched a small Tent for himself near the *Bargab* †, close by *Saadit Khan's* Quarters.

About nine o'Clock that Morning, *Mahomed Shah* (according to an Order) being seated in a Royal Litter, with a Canopy and Umbrella, set out for *Nadir Shah's* Camp, attended by *Emir Khan*, *Ishak Khan*, and some Eunuchs. On his Arrival he alighted at a Tent, which had been pitched the Day before by *Nadir Shah's* Order, for that Purpose, in the Front of the Camp, where he was allowed to have as many of his Domesticks of all Sorts as were necessary, and 1000 *Kuzzlebash* Horsemen were detached as Guards round him. About 8 o'Clock in the Evening, *Mahomed Shah* being called, went to wait on *Nadir Shah*; after three

\* The 25th Ditto.

† *Bargab* signifies the Place of Admittance, or the publick *Divan*, where Audience is generally given.

Hours Stay he returned to the Camp, and there was an Order, that none of the *Omras* should be allowed to go to see him.

On the 27th †, *Sirbullind Khan*, being called, went to *Nadir Shah's Dirbar* ‡, he was ordered to attend the *Towpchi Bashi* || and the *Nissikhchi Bashi* \*, who had each 200 Horse, and that, with the Assistance of *Saad o'din Khan*, the *Towpchi Bashi* should seize all the King's and *Omras* Ordnance; and the *Nissikhchi Bashi*, with *Kummir o'din Khan's* Help, the Treasury, Jewels, *Toishik-khanna* †, and all the other Implements and Arms that belonged to the Emperor and the deceased *Omras*, and to send to *Mahomed Shah*, his Son *Sultan Ahmed*, and *Malika al Zumani* §, the Empress, and to give Orders to *Kummir*

† The 26th of February.

‡ *Dirbar* signifies the King's or Governor's Palace.

|| *Towpchi Bashi*, the Master of the Ordnance.

\* *Nissikhchi Bashi*, literally, Head Regulator, or Manager, an Officer who is generally sent to regulate Disorders, and make Seizures.

† *Toishik-khanna*, where all Arms, warlike Furniture, Implements, &c. are kept.

§ *Malika al Zumani*, literally, the Queen of the Times, *Mahomed Shah's* Empress.

*o'din Khan* and *Saad o'din Khan*, that all the Emperor's old Servants and Soldiers be continued in their Places, and brought along with them, but to let the *Babeers* || and new enlisted Men go where they please.

Accordingly they went and seized all these Things, and sent the Emperor's Son, with *Malika al Zumani*, and the rest of the *Mabl*\* (according to *Nadir Shah's* Orders) to *Mahammed Shah*.

This Day there were great Disorders and Confusion in *Mahammed Shah's* *Boungab*, insomuch that a great many Things were plundered and lost, and several out of Fear leaving their Tents and Effects, ran to and fro, looking out for a Corner to secure their Lives, especially the *Artisans* and Servants.

On the 28 †, *Mahammed Shah*, with his Men and Baggage, leaving only the Ordnance behind, went towards *Nadir Shah's* Camp:

|| *Babeers*, People employed for carrying Baggage.

\* *Mabl* signifies a *Place*, but particularly where the Women are kept. It is also called *Harram* (i. e. prohibited, or unlawful, in Regard to Men) and in *Turkey* 'tis called *Serai*, which signifies the same as *Mabl*. The Women therein are also called *Mabl*, which is the Signification it bears here.

† The 27th of February.

In the Way he discharged the *Babeers* and new listed Men, letting them go where they pleased. The *Omras* and the Emperor's old Servants, according to an Order for that Purpose, took up their Quarters at one Side of the Camp, being separated by a small Rivulet. The Effects of *Mahammed Shah* and the *Omras*, which were brought, were put into *Nadir Shah's* Possession ; and having picked out 200 Cannon with their Carriages out of *Mahammed Shah's* Ordnance, they sent them with some Treasure and other Effects then seized (accompanied by 1000 Horsemen, which belonged to the Emperor's Train of Artillery, and 2000 *Kuzzlebash*) to *Cabul*, to be from thence carried to *Khandabar*.

This Day *Nadir Shah* gave three Months pay as a Gratuity to every Man in his Army, Soldiers, Servants, Attendants, &c. just as he had done before at *Kandahar* upon taking it.

On the 29th \*, in the Morning, *Thamas Khan Vakeel* was dispatched to *Shahjehanabad*, with 4000 Horse and Musqueteers to take Possession of the Castle ; as was also *Saadit Khan* for the Safe-guard and Care of the City,

\* The 28th Ditto.

and the Houses and Effects of the *Omras* ; and *Azim Allah Khan*, for the Superintendency of the River, each with his own Men and Baggage, and several *Nissikkchi* Horsemen ; they were strictly ordered to prevent any Harm or Damage being done to the Inhabitants of the City. *Sirbullind Khan* being ordered, went to his own *Boungah*.

On the 1st of *Zelhujb*\* *Nadir Shah* began to prepare for his March to *Shahjehanabad*, and at four next Morning he set out, attended by 20000 choice Horsemen ; 4000 *Haquebusers* were detached as a *Kouruck* † for that separate Quarter where the *Mahl* marched, betwixt which and the Army there was a Distance of near one *Cofs*, no Soul on Pain of Death, either of the *Perians* or *Indians*, being allowed to pass that Way ; each Party marched at the Distance of one

\* The first of *March*.

† *Kouruck*. When the King's Women in *Perisia* go out any where, a Number of Men go before-hand to those Places through which they are to pass, to signify the same, that no Body may appear there. The Women are guarded by armed Eunuchs, and sometimes by a Body of Soldiers at a Distance, who if they find any Man or Boy in the Way, will kill him, or, at least, drub him very severely, and this is called the *Kouruck*.

Arrow shot from the other. *Mahomed Shah*, with 40 or 50 of his principal People, and about 10,000 *Kuzzlebash* Horsemen, and 2000 *Harquebusers*, followed *Nadir Shah* at a Distance of one Cofs : On one Side was *Sirbullind Khan*, with his own Men and Baggage, next him the Men and Baggage of *Mahomed Shah* ; on another Side were the Men and Baggage of *Nizam al Muluck*, and *Kummir o'din Khan*, and next them *Mahomed Khan Bungush* with his Men and Baggage, each Party separated by a Distance of  $\frac{1}{2}$  and some  $\frac{1}{4}$  Cofs, and between them marched *Kuzzlebash* Horsemen to prevent their joining, and make each Party march the Way that was appointed for them. The Compass of Ground they covered in their March, was five Cofs in Length, and three in Breadth, and this Method was observed every Day's March.

After five Days continual marching they came to *Sonput* ; there were several Villages in the Way which they not only plundered, but likewise killed a great many of the Inhabitants, *Paniput* and *Sonput* were also sacked.

On *Tuesday* the 6th of *Zelbijb* \* they marched from *Sonput*, and came to *Nirela*. In the beginning of the Night, *Sirfullind Khan* having feigned an Indisposition, had Leave to go before to the City, and on the Morning he arrived at his own House.

On *Wednesday* the 7th † *Nadir Shah* arrived at the Gardens called *Shallimār*.

On *Thursday* the 8th ‡, *Mahomed Shah*, by *Nadir Shah's* Order, being seated in a Royal Litter, with a Canopy and Umbrella, two Standards, about 200 Horse and Foot of his own Servants, and 4000 *Kuzzlebāsh* Horsemen entered the Castle. After which they gave him a Place near *Aeyb Mahl* §. *Nadir Shah* having heard, that the People of the City were of a seditious and turbulent Temper, did not care to enter in the Night Time. But this Morning, attended by 20,000 Horse, he marched with all the Caution imaginable to the Castle, leaving the rest of his Army encamped without the City :

\* The 6th of March. † The 7th Ditto.

‡ The 8th Ditto.

§ *Aeyb Mahl*, signifies the Place of Joy, one of the Apartments in the Castle. The Place they gave *Mahomed Shah* near it, was *Suliman Bourge*, or *Solomon's Tower*.

After he had alighted, *Mahomed Shab* came to congratulate him, and they breakfasted together. They were in Conversation until the Evening, during which Time *Nadir Shah* behaved with the greatest Complaisance and seeming Affection to him. He issued out Orders in the most peremptory Manner, to prevent the Soldiers wronging or insulting any of the Inhabitants, and enjoined the *Niz-fikhchis*, who have the Inspection of these Things, to spare no Punishments, such as cutting off Ears and Noses, and bambooing to Death, whoever molested the *Indians*; for which Reason, none of the *Kuzzlebasb*, either high or low, durst injure any of the Natives; but most of the People were so frighten'd at the terrible Aspect of these Men, and the barbarous Figure † they made, that they avoided (as much as possible) having any Dealings or Conversation with them.

On the 9th ‡ at Night, *Nadir Shab*, having called *Saadit Khan* before him, spoke

† The *Perians*, however polite and luxurious, in Regard to the more Western Nations, are but rude and hardy, as to their Apparel, Diet, and Living, in Comparison with the delicate *India Mogbols* and the *Perians*, who have lived some Time in that Empire.

‡ The 9th of *March*.

with a great deal of Warinlh and Passiōn in Regard to the collecting the *Peisbuss* \* Money, and used some hard Words to him. At four o'Clock next Morning, *Saadit Khan*, who had been for some Time weak and indisposed, departed this life. Some imagine he died thro' Anger for the Usage he met with, and others are of Opinion Jealousy provoked him to take Poison.

On Saturday, which was the 10th † of the Moon, and the *Eid Zoba* (or Feast of Sacrifice) after five *Ghurris*, and thirty *Pulls* ‡, the Sun entered *Aries*. This Morning *Sirbullind Khan* (being called) went to the Castle, where with *Thamas Khan Vakeel*, *Mustapha Khan Arrizbegi*, *Nizam al Muluck*, and *Kummir o'din Khan*, he staid the whole Day, deliberating on Means for collecting the *Peisbuss* Money. This Day at Noon *Thamas Khan* had sent nine *Nissikhchi* Horsemen towards *Pabr Gunjh* §, to order the opening of the Granaries, and settle the

\* This was a Present of 20 Crores of Rupees, which *Nizam* had agreed should be paid to *Nadir Shah*.

† The 10th of March.

‡ Two Hours and twelve Minutes after Sun-rise.

§ *Pabr Gunjh*, the Place where Corn is sold.

Price of the Corn : Being arrived there, they caused them to be opened, and Wheat was sold ten *Seers* for a *Rupee* : As this Price did not turn to the Proprietors Account, towards Evening they assembled the Mob \*, and a great many disaffected People joining them, they killed the abovesaid *Nissikhchis*, with several *Kuzzlebāsh*, who had come over to buy Corn. After Sun-set they spread a Report that *Nadir Shah* was taken Prisoner, and some said he was poisoned, on which the Mob and Tumult exceeded all Bounds, all the idle Vagabond and disaffected People joining from all Quarters, with what Arms they could most readily find, poured like a Torrent towards the Castle. Of those of *Nadir Shah*'s Troops, who were posted without at the Foot thereof, some retired within, and others went towards the *Reti* †, (which is the Place 'twixt the Castle and River) and several of them were cut off : Those of the *Kuzzlebāsh* who had taken up their Quarters in *Khandoran*'s Palace, and

\* The Promoters of the Mob were *Seyd Neaz Khan*, *Sheb Soar Khan* the Son or Relation of *Kourrib Khan*, and *Raiban Nazr*.

† *Reti* signifies Sand in the *Indoian* Language.

other

other great Houses, kept a strict and careful Guard the whole Night ; several Cannon, Harquebuses and Musquets were discharged from the Castle and the said Houses, to keep the Mob at a Distance ; all this Time they were encreasing, and became more and more furious : *Seyd Neaz Khan*, Son-in-Law to *Kummir o'din Khan*, had shut up in a Room several *Nissikhchis* (whom he had taken before, as a Safeguard to his House) and now set Fire to it.

On *Sunday* the 11th †, about eight o'Clock in the Morning, when the Tumult was in its Height, *Nadir Shah* being highly provoked, walked out of the Castle, and mounting his Horse, went from thence towards *Chandni Chok* ‡, to quell the Mob, who were committing great Disorders in that Quarter, and in the Way perceiving a great many of the Bodies of his own People, who had been killed in the Night, he sent a strong Party to endeavour to suppress them, and in Case Threatning and fair Means were ineffectual, he licensed them to cut them off, but on no Account to injure others who were

† The 11th of March.

‡ The Name of a Square Bazar.

not concerned. At first, they proceeded gently, which, instead of appeasing the Mob, made them more bold and insolent, and without the least Awe, they began to discharge Fire-Arms, and Arrows, at them. *Nadir Shah* went into the *Misjid* || of *Roishin al Dowlat*, which is near the *Cutual's* § *Chaboutra* \* ; the Inhabitants near that *Misjid* got upon their Terrasses, and began to throw Stones; and, either from one of these Terrasses, or a Window thereabouts, a Musquet was designedly shot at *Nadir Shah*, which missing him, killed one of his Officers who stood next him: This made him give Way to his Paffion, and order a general Slaughter to be commenced from that very Place; the Soldiers in an Instant getting upon the Walls and Terrasses, began to plunder and kill. This bloody Scene extended from

|| *Misjid* is what is vulgarly called a Mosque.

§ The *Cutual* is a Magistrate who, in all Cities, has the Care of punishing those who drink or sell intoxicating Liquors, and keep disorderly Houses; with several other Affairs, which are not of Consequence enough to be brought before the Governor.

\* *Chaboutra* signifies a Tribunal.

the

the *Serafa Ardui* †, which is before the Castle, to the old *Eidgah* †, which is three Coss Distance, and on one Side as far as *Jittli Tomb*, and on the other as far as the *Tobacco Mandavi* and *Poul Meetai* ||. The whole Streets of the *Bazar*, and the Alleys and Wards on all sides, the *Khanum's Bazar*, and round about the *Jamih Misjid* \*, and the Cotton and Jewellers *Bazars*, were all plundered, several Places they set on Fire, and whomsoever they found in the Wards and Houses, Streets, Alleys and Shops, Great and Small, Men and Women, they put to the Sword, even the Brute Creatures did not escape their Fury; several Women were made Prisoners. *Loutf Ali Khan*, the Officer who was appointed to slaughter and plunder towards the Square of *Saad Allah Khan* and *Dehli* Gate, when he came as far as *Sirbullind Khan's House*, he, in a great Surprize and Fright, came out to meet

† *Serafa Ardui*, where all the Bankers and Money-Changers, belonging to the King and his Army, have their Shops.

† *Eidgah*, the Place where all the People assemble to Prayers, on the Two great annual *Eids* or Festivals.

|| *Poul Meetai*, a Bridge so called, because there are a great many Confectioners Shops thereon.

\* *Jamih Misjid*, the Cathedral, or great Mosque.

the

the said Officer, and representing to him, that the People of that Quarter were not to blame, he made them desist and stop his Men, on pronising they should pay a Sum of Money. But in other Places the Slaughter, Plundering, and Burning, went on in a most barbarous Manner.

*Nadir Shab*, after he had given the Orders, returned back to the Castle ; about two o'Clock *Mahomed Shab* and *Nizam al Mulk* waited on him, who having made great Intercession for the city, the soldiers were ordered to desist, and it was proclaimed by Beat of Drum, that none of the Inhabitants should be any longer molested.

The Slaughter continued from eight in the Morning till three in the Afternoon ; above 400 *Kuzzlebash* were killed, and of the Citizens (great and small) 120000 were slaughtered, others computed them 150000. What Treasure and Effects were plundered, some *Nadir Shab* had, and a great deal was destroyed by the Fire. In several of the *Hindu* Houses, where one of a Family survived, he used to pile thirty or forty Carcasses a-top of one another, and burn them ; and so they did in the Streets, notwithstanding which

B b there

therē still remained so many, that, for a con-  
siderable Time, there was no such Thing as  
passing any of those Ways. When the  
Slaughter began, those who raised the Com-  
motion disappeared in an Instant, and left the  
innocent Shopkeepers, *Bazaris*, and many  
honest Families, to be butchered by the en-  
raged *Kuzzlebash*; several, jealous of their  
Honour, not only killed their Women, but  
laid also violent hands upon themselves; one  
of these unfortunate Wretches in particular,  
when the Soldiers came near his House,  
burnt about twenty Women of his Family,  
and was in Expectation of their entering eve-  
ry Minute and killing him; by Chance they  
missed that House, but he was so infatuated,  
that, finding himself disappointed, he went  
out, and bringing some of them back, shew-  
ed them the Way to his own House, telling  
them there was a good deal of Money and  
Effects therein. After they had plundered  
his House, they went their Way without kil-  
ling him, which so enraged him, that he dis-  
patched himself. There were great Num-  
bers of People, especially Women and Chil-  
dren, burnt in their Houses.

On *Monday* the 12th \*, the Prisoners, especially the Women †, according to *Nadir Shah's* Orders, were all conducted back to their own Houses, but with Eyes full of Tears, and in Circumstances not to be described or uttered.

On *Tuesday* the 13th ‡, a Party, who had been formerly detached by *Nadir Shah* to seize the Cannon at the *Serai* of *Roub Allah Khan*, having been cut off by the People there, in Conjunction with those of *Moghol Poura*, who were chiefly *Tartar Moghols*, a strong Body was sent over thither, who slaughtered between 5 and 6000 of these People, and brought bound with them about 300 of those belonging to the Ordnance, also the *Hazarris* § and head Officers. This Day, *Scidy Folad Khan* received a *Khalaet* on being confirmed *Custual* of the City. Proclamation was made by Beat of Drum,

\* The 12th of *March*, 1738-9.

† About 10,000 Women threw themselves into Wells, some of whom were taken out alive, after being there two or three Days. The Number of Prisoners released, Men and Women, were 50,000.

‡ The 13th of *March*, 1738-9.

§ *Hazarri* signifies *Captain of a Thousand*.

ordering every Body to betake themselves to their several Employments, and to be under no Apprehension of the Soldiers any more. A Body of Men was sent to the Granaries at *Pabr Gunjb*, which they sealed up and put Guards on; *Saadit Khan's* Effects were seized, and *Nizam al Muluck* and *Kummir o'din Khan* made a *Peishcush* of some Money and Effects which they had given in an Account of, and was registered in the List; the Effects of *Kbandoran* and *Mazuffer Khan* were likewise seized; the Jewels, Treasure and Goods of the former, (not reckoning what he had in the Camp) was computed at no more than one *Crore* of *Rupees*; but *Mazuffer Khan's* amounted to very nigh four *Crore*. This Day, according to the *Shah's* Order, Parties of Soldiers were planted as Guards all around the City to the Banks of the River, and in the *Retee* opposite to the Castle, to prevent any Persons going out without Licence, but to hinder none from coming in: All those who were brought bound from the *Serai* of *Rough Allah Khan*, had their Heads cut off, and were thrown into the *Retee*.

On

On *Wednesday* the 14th \*, a number of *Fakirs* \*\*, wanting to go out of the City, with a Design to travel and beg abroad, the ~~Out~~-Guards cut off their Noses and Ears, and made them return back again.

On *Thursday* the 15th †, as the great Number of dead Bodies that lay about the Castle, and in the *Bazars*, and other Places, caused a very offensive Stench, they pressed most of the People they met with in the Streets, and employed them in removing the Bodies. Some, by tying Cords to the Feet, they dragged without the City, some they threw into the River, and those whom they imagined to be *Hindu's*, they piled forty or fifty of their Bodies a-top of each other, and burnt them with the Timber of the demolished Buildings.

On *Friday* the 16th ‡, a *Firmān*, exempting the Dominions of *Perſia* from Taxes for three Years, was drawn up and dispatched by a *Choppar* ||: At the same Time the Ar-

\* The 14th of *March*, 1738-9.

\*\* *Fakirs* are Beggars, or poor People.

† The 15th of *March*, 1738-9.

‡ The 16th of *March*, 1738-9.

|| *Choppar*, an express Messenger.

rears \* formerly due to the Soldiers, as also one Year's Pay before-hand, and six Months Pay as a Gratuity, was given to all his People, even to the Servants, and those who traffick'd for Necessaries in the Camp (each of these having a settled Pay from Nadir Shah.) *Niçar Mahomed Khan* was sent with 1000 *Kuzzlebash* Horsemen, to bring *Saadit Khan's* || Treasure from *Pourib*.

On Saturday the 17th †, *Sirbullind Khan*, according to an Order, went to the *Dirbar*, where he staid until the Evening. Nadir Shah let him know, he was pretty well assured, that under a Pretence of old Age and Infirmity, he did not care to stir about in collecting the *Peisbub* Money and *Beavra* † from the People in Offices, Merchants, &c. However, his Advice to him was, to behave with more Activity in that Affair, and make an End of it very soon.

\* The Year's Arrears due to Nadir Shah's Men was 4 *Crores*, 88 *Lacks*, or 6,100,000 *l.*

|| *Saadit Khan's* Treasure, sent from *Luknowti* by *Munsur Ali Khan*, arrived the 25th of *Mobirrin*, or 23d of *April*; being 80 *Lacks of Rupees*. which is 1,000,000 *l.*

† The 17th of *March*, 1738-9.

† *Beavra*, signifies a forced Contribution.

On

On Sunday the 18th \*, the said Sirbullind Khan went likewise to the *Dirbar*, where were present *Nizam al Muluck* and *Kummir e'din Khan*, and he stayed there until Noon; *Thamas Khan* and *Mustapha Khan* pressing them concerning the Money, Sirbullind Khan told *Nizam al Muluck* as follows: "I have  
 " a long Time ago foreseen this Disgrace,  
 " and frequently represented to the Emperor,  
 " that before Things were past Remedy, he  
 " ought to take some Measure, and not thro'  
 " too much Security, reckon any Accident  
 " unworthy his Care and Prevention; I de-  
 " fired him to employ some experienced and  
 " faithful Person, and to give him full Power,  
 " that with a Sum of Money and other va-  
 " luable Things, as a *Peishcush*, he might  
 " make up Matters, prevent the impending  
 " Calamity, and live, as formerly, with the  
 " *Shah* in an amicable Manner.

" Every Body imagined I couched some  
 " Designs and Self-Views under this Advice;  
 " they themselves would contrive no Ex-  
 " pedient, nor would they rely on the Con-  
 " trivance of another, until, at last, Affairs  
 " are come to this calamitous and disgraceful

\* The 18th of March, 1738-9.

" Issue."

“ Issue.” To this *Nizam al Muluck* made no Answer. Then *Thamas Khan* addressing himself to *Kummir o'din Khan*, repeated to him the Substance of what *Nadir Shah*, at first Meeting, reproached *Mahammed Shah* with : Afterwards he told him, “ What is past shall not be remembered. Now my *Shah* wants the MONEY, use all Means you can to raise it, and bring not yourselves into any further Disgrace by being dilatory.” *Sirbullind Khan* answered, “ Undoubtedly we will raise it, wherever it is to be found.” *Thamas Khan* asked him, if he had not Money himself. *Sirbullind Khan* said to him, “ If I had had Money, I would have sent it to you to *Kandahar*, and prevented you the Trouble of coming hither.” In short, by what passed at this Meeting, it was known, that *Nadir Shah*, after his Victory, and having established his Power, had demanded of *Nizam al Muluck*, twenty *Crore* \* of *Rupees* (exclusive of the Jewels, Gold Plate set with precious Stones, and other fine Goods, seized of the King’s, and other *Omras*) to be collected in the best Manner he could out of the King’s Treasury,

\* Twenty *Crores* are 25 Millions Sterling.

his own Effects, and all the other *Omras*, wealthy People and Inhabitants. Such a Sum was not to be raised out of the King's Treasury, or the *Omras* Effects ; for, in the King's, the Gold and Silver Coins did not exceed three *Crore* § : But, in the inward Vaults (which had been shut up and sealed for many Years, no Body knowing by whom they were sealed, or what they contained) there was found of Gold and Silver to a much larger Amount than the Money in the Treasury. *Nizam al Muluck* contributed a *Peisbush* of  $1\frac{1}{2}$  *Crore* || in Jewels, Treasure, and Goods, as did also *Kummir o'din Khan* to the same Amount.

*Saadit Khan* had formerly agreed to pay one *Crore* \* of Rupees, and made good thirty Lacks + thereof, which was all that had escaped being plundered ; he promised to send for the Remainder from his *Soubah*.

*Sirbullind Khan*, on Account of his Poverty, was excused from any Share, and three *Crore* ‡ of Rupees were appointed to be levied on some *Mansubdars*, *Muttefiddys*, Officers, and the rich Inhabitants, each in Pro-

§ 3,750,000*l.* || 1,875,000*l.* \* 1,250,000*l.*

+ 375,000*l.* ‡ 3,750,000*l.*

C c portion

portion to his Circumstances. Formerly *Saadit Khan* was ordered to collect this Money : After his Death, and the Slaughter and Plunder of the City, this Business was recommended to the Care of *Sirbullind Khan*, and the other *Omras*, which *Thamas Khan*, at this Meeting, pressed them about : Accordingly it was now agreed, that *Azim Allah Khan*, *Chuckl Keisvir*, *Vakeel* of the *Soubabdar* of *Bengal*, *Seeta Ram*, and all the *Mansubdars* and Officers of the *Chaboutra*, &c. should meet at *Sirbullind Khan's House*, and make an End of this Affair. All Officers, Inhabitants, &c. who were suspected to be rich, were ordered to give in a List of what Money or Effects they were Masters of, to be laid before the *Shab*, that what he liked he might take, and what he forgave them they might keep ; and whoever pleaded Poverty, such Person should declare the same by a Writing under his Hand and Seal, that in Case it should be afterwards proved, that he had given in a false Account, he might be punished.

That Day the People beforementioned came to *Sirbullind Khan's House*, and having

ing staid until the Evening, and enrolled some Names, returned to their own Houses.

On Monday the 19th \* they all met there again, and were taken up all that Day in the enrolling of Names, and preparing the List. This Day *Seyd Neáz Khan* who, the Night before the Slaughter, had shut up several of the *Kuzzlebásh* in a Room, and burnt them) was, by *Nadir Shab*'s Order, strangled with a *Shaul*, and *Sheb Soar Khan* and *Raiban*, who in that Night were the Promoters of Mischief, were punished likewise. The first had his Head cut off, and the second his Belly ripped up.

On Tuesday the 20th †, *Sirbullind Khan* being sent for, went to the *Dirbar*, where he received a *Khalaet* of a rich Vest, from whence he returned Home to assist *Azím Allab Khan*, and the rest in the Business they were about.

On Wednesday the 21st ‡, *Rehím Beg A-min Bashi*, with 200 Horsemen and Musketeers, were appointed to be under the Command of *Sirbullind Khan*, that he might

\* The 19th of March, 1738-9.

† The 20th of March, 1738-9.

‡ The 21st of March, 1738-9.

sent them to the *Mansabdars*, &c. to oblige them to produce all their Elephants, Horses, and Camels, with Orders that what should be judged proper for the *Shah's* Stables, should be immediately seized.

On *Thursday*\* also they were employed as the Day before.

On *Friday* the 23d †, *Sirbullind Khan*, *Azim Allah Khan*, &c. according to an Order, met at the Castle, where was held a Council for ascertaining the Money of the *Peishcush*.

There was an Order made, that *Murid Khan* ‡, with fifty of *Sirbullind Khan's* Horsemen, should carry a *Sirrapah* and *Firmān* to *Sujaat Khan*, *Soubahdar of Bengal*, and to take from him the three Years Treasure and a *Peishcush*: Accordingly 1000 *Rupees* || were given out of the *Shah's* Treasury to *Murid Khan* for his Expences, and 3220 *Rupees* § to the fifty Horsemen for their Charges.

\* The 22d of *March*, 1738-9.

† The 23d of *March*, 1738-9.

‡ *Murid Khan*, (alias *Mahommed Hadi*) was sent in Company with *Mir Tuckee Kuli beg*.

|| 125L      § 402L, 10s.

*Saturday,*

Saturday, Sunday, and Monday \*, were employed in the *Peisbush* Affair. During this Time they were busy in preparing Illuminations on the Banks of the River, and Fireworks for the Wedding of *Nesr Alla Mirza*, Nadir Shah's Son, who was to be married to the Daughter of *Iesdan Bukhsh*, the Son of *Kan Bukhsh*, and Grandson of *Auring-zebe*.

On Tuesday Night † the Marriage was consummated. *Mahammed Shah* made the young Prince a Present of Jewels to the Value of 50000 Rupees ‡, and in ready Money 50000|| more. Some Days after the Marriage, *Nadir Shah* sent her Jewels to the Value of five Lack of Rupees §.

The Council for ascertaining the *Peisbush* was continually held in the Castle, near the *Divan of Justice*, at which assisted *Thamas Khan*, *Mustapha Khan*, and *Mahammed Shah's Omras*, until the tenth of *Mohirrim*\* at Noon, and during that Time every Body was present at the said Place from Sun-rise to Sun-

\* The 22nd, 23rd, and 25th of *March*, 1738-9.

+ The 27th of *March*, 1739.

‡ 6250l.      || 6250l.      § 62,500l.

\* The 28th of *April*, 1739.

set. All the *Vakeels* and Agents of the *Man-subdârs*, and other Officers, gave constant Attendance, and at night each returned to his own House without having a Sentry or Guard over them. In those Days, and also afterwards, several People finding Affairs go hard with them, left their Effects and Families behind, and made their Escape out of the City in the best Manner they could, being glad at any Rate to save their Lives ; several of *Mahammed Shâb's Omras* were obliged to stay the whole Day in the Castle, in a mean Manner and perpetual Fear, with but one Horse and a few Servants to attend them, and at Night they returned to their own Houses.

In these Days of *Mohirrim*, no Person, either of *Hindostan* or the *Kuzzlebash*, durst so much as mention the Words, *Tazia* \* or

\* *Tazia* signifies *Mourning*, and *Mâtim* signifies *Death*. It is customary with the *Schias*, to make great Lamentations annually for *Mortisa Ali's* two Sons, *Imâm Hossan* and *Imâm Hossain*, on the first ten Days of *Mohirrim*. The former was poisoned by his Wife *Jeada*, at *Medina*, in the *Khalifship* of *Mauvia*, on *Thursday* the 7th of *Safer*, in the 50th Year of the *Hegira*. The latter was killed in the Desert of *Kirbela*, by *Shîmr*, a Soldier belonging to *Iezid*, the Son of *Mauvia*, *Khalif* of *Syria*, on *Friday* the 19th *Mohirrim*, in the 61st Year of the *Hegira*.

*Mâtim.*

*Matim.* Some of *Nadir Shah's* Soldiers, who were incamped without the City, having one of these Nights made a Noise of Mourning and beating their Breasts, were severely punished by him. During this Time, a great many People were very hard pressed for their Quota's of the *Peishcush*, insomuch that several, to save their Credit and Reputation, killed themselves. Amongst the rest, *Alim Allah*, the adopted Son of *Scidy Folad Khan*; and his *Naib*, who acted entirely in all Things belonging to the *Cutual's* Office, having been ill used, and publickly disgraced, on the fifth of *Mobirrim* †, cut open his own Bowels with his *Cuttari* ‡, and died soon after.

On the 6th ||, *Mijiliss Rai, Kummir o'din Khan's Duan*, was sent for by *Thamas Khan*, who ordered one of his Ears to be cut off in his Master's Presence. *Kummir o'din Khan* was going to intercede for him, which *Thamas Khan* perceiving, he told him, in an angry Tone, “ It will be your Turn by and by,” which presently silenced him, and *Mijiliss*

† The 3d of April, 1739.

‡ A Sort of Dagger wore by the Indians.

|| The 4th of April, 1739.

*Rai* taking the above Usage to Heart, killed himself afterwards, on the 12th \*. Several of the King's *Muttefiddys* were so beat with Sticks, in *Thamas Khan's* Presence, that the Blood flowed out about their Faces and other Parts.

*Sitā Ram*, and *Chuckl Keisbvir* †, were violently beat on the Back and Sides. When the List of Names was ready, *Nadir Shah* appointed *Nizam al Muluck*, *Sirbullind Khan* ‡,

\* The 10th of April, 1739.

† *Chuckl Keisbvir*, the *Bengal Vakeel*, being ordered to send for Seven *Crôres* of *Rupees*, said, So much would make a String of Waggons from *Bengal* to *Dehli*; for which being roughly used, he went home, and murdered himself and Family.

‡ *Sirbullind Khan* preffing very hard upon the People, *Kamiab Khan*, Relation to *Kummir o'din Khan*, with *Arrib Khan*, and others, killed themselves, after paying in several *Lacks*; and the Complaints thereof coming to *Nadir Shah*, Twenty *Lacks* of *Rupees* were remitted to great Men, who were found indigent. *Sherif Kuli Khan*, Son to *Khadr al Nissa Begum*, and several Eunuchs, complained to *Mahommed Shah* of *Sirbullind Khan's* ruining People, and his Exactions, and that he wanted Three *Lacks* from him; *Mahommed Shah* sent for *Abdal Baki Khan*, one of *Nadir Shah's* *Vizirs*, who manages betwixt them Two, and bid him acquaint his Master therewith, who sent for *Sirbullind Khan*, whom he found innocent of what was laid to his Charge.

*Kummer o'din Khan, Azim Allah Khan, and Mortisa Khan, the Brother of Murid Khan,* to collect the Money ; he told them, he expected they would collect the said three *Crōre* \*, and pay it in ten Days Time : They divided the Sum and Names into five Parts, and had a 1000 *Kuzzlebāsh* Horsemen, 200 each, that in Case any on their List made Delays in paying their *Quota*, they might oblige them thereto by Blows : So that on the 10th † at Noon, the said *Omras*, with the appointed Horsemen, set about collecting the Money : The People, in Respect to their Circumstances, were very unequally taxed, for some who were Masters of ten *Lacks* ‡, were only set down 5000 ||, and others who could not muster 10,000 §, were set down 12,000 \*. This was not owing either to the Favour or Ill-Will of the Managers, but to their own good or bad Luck ; and when the Sums were once ascertained, there was no Redress to be had. Many of them, during the collecting of the Money, were,

\* 3,750,000*l.*      † April 8, 1739.

‡ 125,000*l.*      || 625*l.*      § 1250*l.*

\* 15000*l.*

by bad Usage, forced to dispatch themselves, and Numbers died of the Blows they received ; those who came best off, had either a Leg or an Arm lamed ; from Morning to Night, nothing was done or thought of, but gathering in this Money, in which no Barbarities were left unpractised. This so dispirited the Inhabitants, that if one *Kuzzle-bash* Horseman came among 10000 of them, he might safely use them with all the Severities he pleased. This Work went on until the Day *Nadir Shah* left the City, when near four *Crore* \* were collected from the People. Three *Crore* †, and thirty *Lacks* of *Rupees*, were paid into *Nadir Shah's* Treasury, and seventy *Lacks* ‡ were made away with among his *Omras*, and some expended among the 1000 Horsemen ; a great deal was funk in the undervaluing of Goods, for a Horse worth 500 *Rupees* ||, was only rated at 5 *Tomans* §, which is 100 *Rupees*, and *Shauls* of 50 *Rupees* \* taken at one *Toman*, or twenty *Rupees* †, and Jewels and other Goods,

\* 5,000,000*l.*† 875000*l.*§ 12*l.* 10*s.*‡ 2*l.* 10*s.*† 4,125,000*l.*|| 6*l.* 10*s.*\* 6*l.* 5*s.*

2

in the same Proportion: What the *Shah* took was valued in this Manner, and received for so much in the Contribution Account; but what he had no occasion for was sold, and the Produce brought to Account, which was no Advantage to the Owners of the Goods, as there were no Buyers but the *Kuzzlebash*.

Since the Day of the general Slaughter, wherever any Granaries were, the *Kuzzlebash* seized them; this and the Roads being stopt to all Quarters made Wheat 2 Seers a Rupee, Rice  $1\frac{1}{2}$  Seer, and *Ghee*  $\frac{1}{2}$  Seer: Things were at that Rate for about twenty Days; at last, *Sirbullind Khan* and *Azim Alla Khan*, having obtained a Pass and Licence, sent several Waggons to fetch Corn from *Feridabad*. Whoever had any Carriages, sent them, several of the poor People and *Banians* going along with them.

In a little Time Wheat was sold seven Seers for a Rupee, but no more Rice than  $2\frac{1}{2}$  Seers, and *Geer*  $\frac{2}{3}$  of a Seer; during this Time the *Kuzzlebash* Horsemen were wont to go round about *Feridabad*, and other Places, marrauding twenty and thirty Coss each Way, spoiling all the Fields, and plundering all the Villages as they went, and killing the

Inhabitants that made any Resistance. They gave their Horses, Camels, &c. Barley and Wheat-Straw instead of Grafs, and the People of the City could have neither at any Rate, so that most of their Cattle died.

The latter End of *Mobirrim*\*, *Danish-mund Khan* (whose Brother *Mullah Ali Akbar* was the *Shah's Mullah Bashi*) was, by *Nadir Shah's* Recommendation, raised to the *Mansub* of 7000, with its *full Jaguir*, besides the Post of *Mahammed Shah's Khan Saman*§; but a few Days after *Nadir Shah's* Departure he fell sick, and on the 14th of *Ribby al Avul*† departed this Life. Excepting him, *Nadir Shah* recommended none else to the Emperor.

On *Tuesday* the 3d *Safer* ‡, all the *Omras* were ordered by *Nadir Shah* to be present at *Mahammed Shah's* by five o'Clock in the Morning, where they put on forty-two *Khalaets*, sent thither by *Nadir Shah* for them. The *Khalaets* for *Nizam al Muluck*, *Sir-bullind Khan*, *Kummer o'din Khan*, and *Mahammed Khan Bungush*, were:

\* The latter End of *April*.

§ *Khan Saman*, Steward of the Household.

† The 10th of *June*, 1739.

‡ The 1st of *May*, 1739.

A rich Atlas Vest.

A Hunting Coat, of a rich Stuff wove with Gold.

Four Yards of Tiffue.

A rich Mandil or Turban.

A *Persian* Sabre mounted with Gold.

A Knife with a Sheath of enamell'd Gold.

The rest of the *Khalaets* were different, some had five Pieces, some four, three and two, and some had only one Piece of Gold, or one Piece of Silver Stuff, according to the Rank they bore.

About eight in the Morning, *Mahammed Shab*, seated in a Royal Litter, with a Canopy, Umbrella, and one led Litter, with several of the *Omras*, went towards the General *Divan*, the *Omras* being mounted at a small Distance behind him; when they came near the General *Divan*, the Emperor ordered *Saad o'din Khan* to let none but the Head *Omras*, and a few of the Chief *Man-subdars* go further. At the Door of the General *Divan* all the *Omras* alighted, and followed on Foot to the Door of the private *Divan*, where *Nadir Shab* was; there the Emperor came off his Royal Litter, and went in;

in; after they had mutually embraced, they breakfasted together, and the *Omras* likewise had Breakfast given them. A little after, the following Things were brought in for *Mahommed Shah*:

A Crown set with Jewels.

A *Sirpeach* ||, Ditto.

A *Bazoubund* \*, Ditto.

A Girdle, Ditto.

A Sword, the Handle set with Jewels.

A Sword with a straight Blade, such as most of the *Deccanners* use, called *Dhoup*.

An enamelled *Cuttarri*.

The Crown *Nadir Shah* put on with his own Hands, making him an Apology at the same Time. After giving him some Advice, he took Leave of him. The Substance of the Advice was as follows: ' In the first ' Place, you must seize all the *Omras* *Ja- ' guirs*, and pay each of them according to ' their *Mansubs* and Rank, with ready Mo- ' ney, out of the Treasury. You are to al- ' low none to keep any Forces of his own,

|| *Sirpeach* is a Band or Fillet richly wove, and sometimes set with Jewels, which is wore round the *Turban*.

\* *Bazoubund* is a Bracelet.

‘ but

but you yourself are constantly to keep 60,000 chosen Horsemen, at sixty *Rupees* per Month, one with another: Every ten Men to have one *Debbashi* \*, every ten *Debbashi*'s one *Sudival* †, and every ten *Sudivals* one *Hazarri* ‡. You ought to be well acquainted with the Merits of each, their Name, their Family, and Nation, not allowing any of them, Officers, Soldiers, or others, to be idle or unactive. When an Occasion may require, detach a sufficient Number, under the Command of one, whom you can trust for Conduct, Courage, and Fidelity, and when that Business is over, recal them immediately, not letting any Person stay too long in Command, for Fear of bad Consequences. You are more particularly to beware of *Nizam al Muluck*, whom, by his Conduct, I find to be full of Cunning, and Self-interested, and more ambitious than becomes a Subject. *Mahommed Shah* knowing these Advices proceeded from Good-will, was very thankful, and desired him, as his Empire depended on

\* *Debbashi*, an Officer over ten Men.

† *Sudival*, an Officer over a Hundred.

‡ *Hazarri*, a Captain of a Thousand.

him

him, that he would appoint those whom he thought most deserving of the principal Posts. *Nadir Shah* said, ' That will not be at all for your Interest ; such Officers will have little Deference for you in my Absence ; when I am gone, dispose of every Post to those whom you think most worthy, and should they or any of them rebel, upon the first Advice, I'll send a Person to chastise them ; if it be necessary, I'll send Forces ; or, on Occasion, I can be with you myself in forty Days, from *Khandahar* ; but upon all Events don't reckon me far off.'

After this, *Mahammed Shah* taking Leave, returned back to *Aeysh Mebl*, from whence he gave the *Omras* leave to go Home.

On Wednesday the 4th \*, *Nadir Shah* sent for *Nizam al Muluck*, *Sirbullind Khan*, and the other *Omras*, and having enjoined them Obedience to *Mahammed Shah*, and threatened them in Case of their rebelling, took his Leave.

It was reported that *Nadir Shah* declared before some of his *Omras*, such as *Thamas Khan*, *Loutf Ali Khan*, and others, that he

\* The 2d of May, 1739.

had

had acted indiscreetly in regard to two Things ; one was his giving the Empire to *Mahomed Shah*, who being unequal to so great a Task, the Affairs of *India* would become worse than formerly ; the other, his giving Quarter to *Nizam al Muluck*, who being so very subtle and crafty, it was more than probable he would raise Disturbances ; but as according to the Decrees of Providence, and the Assistance of their own good Fortune, he had once passed his Word to them, he could not act contrary thereto.

On Friday the 6th †, the *Shah's* ‡ *Peishkhan-na* went to *Shalimár*. A *Munaddi* went about to give Notice, that after the Troops should begin to march, none of the *Kuzzlebâb*, or others belonging to the Army, should tarry in the City, and forbid any Person to entertain or conceal any such in their Houses, and that none belonging to the Army should carry along with them any Male or Female

† The 4th of *May*, 1739.

‡ *Nadir Shah's* March was to have been the 27th *Mohirrim*, but was delayed, on Account of *Fojdar Khan Balouche's* running away with his Men towards the *Rajabs*, on being demanded more than one *Lack of Rupees*, which he was first taxed with.

Captives, excepting Slaves bought with ready Money with a Writing from the Seller, attested by Witnesses declaring his Consent and Satisfaction, or Women lawfully married to them, and even those Slaves and Wives not to be carried away if in the least contrary to their own Inclinations; and that whoever should transgres any of these Orders should forfeit both his Life and Estate.

Upon this almost all who were married in *Dehlī* sent back their Wives on finding them unwilling to leave their Native Country, only a few of the Chief Commanders and Officers, by the mildest Means and Intreaties, prevailed on some to seem contented to go; which *Nadir Shah*, after some Day's March, being informed of, he ordered them all to be immediately sent back.

On Saturday the 7th §, *Nadir Shah* moved to *Shalimár*, and gave positive Orders, that all the Soldiers should quit the City that Day.

On Sunday \*, before his March from these Gardens, he ordered his Army to be mustered; and it was reported to him, that

§ May 5, 1739.

\* May 6, 1739.

400 Soldiers and Servants had deserted. The *Shah* ordered *Scidy Folad Khan*, the *Cutual*, to find out those People, and send them with a Guard to the Army, and commanded several of the *Nissikhchis* and *Rikas* likewise to assist. The *Cutual*, after great Search, found about sixty, and sent them away with a Party of his own Horse and some *Nissikhchis*; they reached the Army near *Serbind*, where the *Shah* ordered all their Heads to be cut off.

In the mean Time, *Scidy Folad Khan*, having seized several more of those Deserters, he was going to send them also; but on hearing how the others were treated, he waited on the Emperor, and represented the Matter to him. *Mahommed Shah* said: 'He'll certainly kill these poor Wretches also, if they are sent; why should we be accessory to so much innocent Blood? Let them go wherever they please.'

*Nadir Shah*, by continual Marches, arrived near *Labor*, and we are informed, that he plundered and killed the People of *Tan-niser*, and several other Villages. The Occasion of which was thus: The Army constantly sending out Parties to forage, and bring Corn and other Necessaries;

Country People, who used to watch these Opportunities, attacked the Stragglers, and killed and plundered them of their Horses, and what else they had; in the Night-time also they were very troublosom, and stole whatever they could come at, which very much enraged the *Shah*, having lost above a thousand Mules, Camels and *Yabous* before he got as far as *Labor*. It was reported, that *Nadir Shah*, having called the *Zemidar* of *Karnal* (which is the Place where he got his Victory) gave him 5000 *Rupees* towards peopling a Village on the same Spot he incamped, and directed him to give it the Name of *Fatteh abad* ||.

Some Days before he left *Dehli*, he sent Part of his Army before to *Labor*; when they approached the Place, and *Zekaria Khan* was apprized thereof, he called together all the great Men, Merchants, *Serafs*\*, and wealthy People of the City. At their Meeting it was agreed, that the *Khan* and they should go out of the City, and send a Message to the Commanding Officer, in these

فتح اباد *Fatteh abad*, signifies the *Habitation of Victory*.

\* Bankers and Money Changers.

Words :

Words: ' If your Design be to slaughter the Inhabitants, Lo! we are here present; if Plunder be your Intent, the City is deserted, and our Effects left there; or, if Money be what you want, the *Soubabdar* and Citizens can raise no more than one *Crore* †; so whatsoever your Intentions or Orders are, that execute: This is a small City, and not able to withstand the Fury of an Army, as *Debli* is.' On Receipt of this Message, the Commanding Officer thought proper to represent the Affair to his Master, who ordered him to receive the *Crore* of *Rupees*, and to molest them no further. After the Payment of the Money, he drew off, and joined the main Army upon their March.

*Nadir Shah*, by continual and long Marches, passed by *Labor*, on one Side.

On Tuesday, the 10th †, *Sirbullind Khan*, having placed Guards about the Castle, commanded as Chief Officer for that Day: Next Day, he was ordered to come off, and to mount Guard only on Mondays. After going from the Castle, he went to see *Nizam al Muluck*, who happening to be in *Kummir*,

† 1,250,000 *l.*, † The 8th of May, 1739.

*o'din Khan's* House, he had an Opportunity of visiting both, and then returned to his own House.

Until this Day, a great many of the Bodies killed on the Day of the general Massacre, lay putrified in some of the Streets and *Bazars*.

On *Thursday*, the 12th ||, in the Morning, *Azim Allah Khan*, and in the Afternoon, *Kummir o'din Khan*, went to visit *Sirbullind Khan*.

On *Sunday*, the 15th \*, the Emperor came from *Aesh Mehl*, to the General *Divan*, where he sat four *Gurris* §, during which Time, the *Omras* came to pay their Obeisance, making their Presents at the same Time. *Nizam al Muluck*, on returning from the Castle, went to *Sirbullind Khan's* House; for since *Nizam al Muluck's* coming from *Deccan*, until the 11th Instant, neither of them had been to visit each other.

On *Friday*, the 20th †, *Emir Khan* was

|| The 10th of *May*, 1739.

\* The 13th of *May*, 1739.

§ One Hour 36 Minutes.

† The 18th of *May*, 1739.

honoured with a *Sirrapah*, a *Paleki*, with Net-work, and the Office of third *Bukhshi* †.

*Ishak Khan*, with a *Sirrapah*, a *Paleki* with Net-work, and the Office of *Duan Khalesib* ‖.

*Azim Allah Khan*, with a *Sirrapah*, and the Office of *Sedr*.

*Abtisham Khan*, *Khandoran's* Son, with a *Sirrapah*, and the Office of *Darogha Khafs* \*.

On the 14th of *Ribby al Avul* †, *Danishmung Khan*, who, by *Nadir Shah's* Recommendation, had got the Office of *Khan Saman*, departed this Life. So, on the 16th †, *Saad o'din Khan* received a *Sirrapah*, and was promoted to that Office.

From the Day that *Nadir Shah* left *Debli*, until this, which is the 26th of *Ribby al Avul* ‖, nothing was done or proposed, in Regard to the State of Affairs in the Empire. Even this Blow, which is sufficient to give an Idea of the Trumpet of the Day of Judg-

† The Third Paymaster.

‖ *Duan Khalesib*, the Accomptant General of the King's Revenues.

\* *Darogah Khafs*, Superintendant of the Household.

† The 10th of *June*, 1739.

‡ The 12th of *June*, 1739.

|| The 22d of *June*, 1739.

ment, could not in the least awaken out of the heavy Sleep of Security, and Lethargy of Indolence, those People, who were so much intoxicated with the Wine of Pride, and Self-conceit. They all agreed in a general Ill-will to each other, and their whole Talk and Conversation was full of Envy and Detraction.

Of the Buildings that were in Part demolished, and damaged, in the Day of the general Massacre, some that suffered least, are inhabited again, and the rest remain desert ; which, if not begun to be repaired before the Rains set in, will be quite destroyed.

The Inhabitants, from the Terror of this Calamity, like People possest'd, and in Fits, are quite stupified, and not yet come to themselves, and what is still more strange, (notwithstanding the Oppressions and Disgrace, the People of this Empire have met with, since *Nadir Shab's* Departure) the indecent Expressions, and beastly Actions of his Soldiers, are the constant Subjects of Discourse, in all Companies, related with a seeming Satisfaction and Pleasure, and by Way of Jest and Drollery ; not being in the least affected with a Reflection on

their past Disgrace and Misfortunes; but, on the contrary, seemed sorry for his going away, excepting *Sirbullind Khan*, who, three Years ago, foresaw this Calamity, and retired from public Busineſs, dreading the Conſe-quence of Affairs being managed by ſuch *Omras* as then bore Sway: His being an Inſtrument in collecting the *Peiſhcuſh* was in-vo-lun-tary, and much contrary to his Inclinations, in which he help'd and favoured ſe-ver-al People as much as lay in his Power, and that in ſo private a Manner, that they themſelves knew not who affiſted them: But hy-pocritical and ignorant Persons, who had neither Will or Power to affiſt thoſe People, gave their Tongues too much Liberty in com-plain-ing of him: However, I refer this in-no-cent Man's Character to the following *Arabic Verſes*:

*They ſay for certain that God has a Son,  
And ſay for certain the Prophet is a Ma-gician;*

*Neither God nor his Prophet has escaped  
The Tongues of Slanderers, and how ſhall I?*

When after the Battle, *Nadir Shah* had sent for *Mabommed Shah* and his *Boungah* to his Camp, one of his *Omras* represented to him, that in the *Hindostan* Camp there were 100,000 Horses and a great many Camels, and as those People had, by his Clemency, received Quarter, should he order what Camels and Horses were fit for the Royal Stables to be seized for his Use, it would not be so great a Hardship upon them. To which the *Shah* answered : ' I have given these People Quarter in all Respects ; besides, the Bread of Soldiers depends on their Horses, most of them are in wretched and indigent Circumstances ; should they lose their Horses, they and their Families would be reduced to Beggary and Starving. It would be far from Humanity to treat them ill, now they are at our Mercy ; therefore don't molest or insult them on any Account.'

*Mabommed Khan Bungash* had, for a long Time, been in Expectation of the *Soubahdari* of *Alehabad*, especially after *Nadir Shah's* Departure ; but not finding he was likely to succeed, on the 27th of *Safer*\*, he made off, and went towards his own *Zemidari*. In his

\* The 25th of *May*, 1739.

Way he plundered several Villages, and meeting the *Vanjarras* †, who were carrying Corn to *Shahjehanabad*, carried them along with him.

After some Days, *Ali Hamed Khan*, *Ali Amjid Khan*, *Ali Ajbur Khan*, *Khan Zuman Khan*, *Terab Ali Khan*, *Azem Khan*, and others, in all Twenty-two *Omras* and *Mansubdars*, who had run away out of the Field of Battle and Camp, as also *Mahomed Khan Bungush*, who (without Leave) had retired Home, were all discharged the Service.

*Nizam al Muluck* and *Kummir o'din Khan* wrote to *Mahomed Khan*, that if he came back, or sent his Son to attend at Court, it was probable his *Mansub* and *Jaguir* should still be continued to him, if not, he must expect no Favour. *Mahomed Khan* returned for Answer: ' If my Request is complied with, I will come, if not, I will go on to my own *Zemidari*.'

Since the Battle of *Karnal*, until *Nadir Shah's* Departure from *Shahjehanabad*, the Loss sustained by the Emperor and the People

† People who go a Trading in great Dromes, and carry their Goods on Oxen.

within and without the City, in Jewels, Treasure, Goods, Effects, and destroying of Fields, setting aside the Loss of the Buildings, amounted to very near one *Arrib*‡ of *Rupees*, out of which *Nadir Shah* carried away to the Value of 70 *Crores*|| in Jewels and other Effects; and his Officers and Soldiers 10 *Crores*\*. The Charges of his Army, while he continued there, the Arrears, Pay and Gratuity advanced them, with what Goods were destroyed by Fire, and Fields laid waste, made near 20 *Crores*† more.

The Particulars of what *Nadir Shah* carried away with him :

	Crores.
Jewels from the Emperor and Omras, valued at	25
Utensils and Handles of Weapons set with Jewels, with the Peacock Throne, and nine others set with precious Stones	9
Money Coined in Gold and Silver	5
Rupees	25
Gold and Silver Plate which he melt- ed down and coin'd	5
	64
‡ 125,000,000 l.	87,500,000 l.
* 12,500,000 l.	† 25,000,000 l.
	Fine

	Carried over	64
Fine Cloths and rich Stuffs of all Kinds		2
Houshold Furniture, and other va- luable Commodities		3
Warlike Weapons, Cannon, &c.		1
		70

Elephants 1000, Horses 7000, Camels 10,000, Eunuchs 100, Writers 130, Smiths 200, Masons or Builders 300, Stone-Cut-  
ters 100, Carpenters 200.

*Nadir Shah* had the Draught of the Castle and City of *Shahjehanabadiaken*, and gave to the abovementioned Artificers, Horses, and what other Carriages were necessary for their Journey, allowing them a sufficient Pay. The Terms he entered into with them were, to follow their several Occupations for three Years in *Kandahar*; at the Expiration of which, they were to have Liberty, either to return Home, or continue there. But in their Way to *Labor*, several of them made their Escape, and returned hither.

Since *Nadir Shah*'s entering this Country, until his getting to *Labor* in his March back,

200,000

200,000 of the Inhabitants of this Empire  
were destroyed, as follows:

From *Labor* to *Karnal* were kil-  
led on the Roads and in the Villages 8000.

Killed in the Battle of *Karnal* 17,000.

Those killed during the Space of  
three Days after the Battle, in the  
Highways and round about the  
Camp, were 14,000.

Those killed on their March to  
the City, in *Sonput*, *Paniput*, and  
other Villages that were plundered  
7,000.

Those killed in the general Ma-  
sacre, by the exactest Computation 110,000.

After the general Massacre were  
killed in *Roub Allah Khan's Serai*,  
and the Villages and Fields round  
about where they went a marrau-  
ding, which is about thirty Coss  
each Way 25,000

On their March back, in *Tanjeer*  
and other Villages 12,000.

Those who had laid violent  
Hands upon themselves, the Wo-  
men who drown'd and burnt them-  
selves,

193,000

Carried over 193,000

selves, as also those who died of Famine and other Hardships, amounted to about

7,000.

200,000.

*A Translation of the Cession made by Mahomed Shah to Nadir Shah of all the Territories to the Westward of the River Attok.*

• **F**ormerly, the Ministers † of his High  
• Majesty (who is exalted like *Saturn* ‖,  
• fierce as *Mars* \*, impetuous as the God of  
• War, King of the Kings of the Earth,  
• Prince of the Princes of the Age, the Sha-  
• dow of God and Refuge of *Islam*, in Pomp  
• like *Alexander*, the Heavens his Court, the  
• *Sultan* who is merciful, and the Emperor  
• who is august, *Nadir Shab*, may God per-  
• petuate his Reign) had sent Ambassadors

‡ In the *East* it is not polite to say to a Prince, he did or said such a Thing, but that his Ministers and Servants did it.

|| *Saturn* being the most remote from the Centre of the System.

\* In the Original it is بهرام صولة مربخ سطوة Beheram Solat, Merikh Suttuvit. بهرام Beheram, in the ancient Persic, signifies Mars, and مربخ Merikh, in

‘ to this Court, to treat of certain Affairs  
‘ which I intended to comply with ; after-  
‘ wards *Mahomed Khan Turcoman* arriv-  
‘ ed from *Kandabar*, to remind me thereof,  
‘ but my Ministers and Agents having delay-  
‘ ed the Ambassadors, and postpon’d an An-  
‘ swer to his High Majesty’s Letter, raised  
‘ such a Misunderstanding between us, that  
‘ his successful Army having come to the  
‘ Confines of *Hindostan*, both Parties encoun-  
‘ tered in the Fields of *Karnal*, where, after  
‘ a Royal Battle was fought, as Providence  
‘ would have it, Victory to Appearance rose  
‘ from the East of his undeclining Fortune.  
‘ As his High Majesty, who is mighty as  
‘ *Zumfheid*†, and the greatest of the Tur-  
‘ comans, is the Source of Goodness and  
‘ Prowess ; relying on his Honour, and  
‘ trusting to his Support, I had the Satisfaction  
‘ of an Interview, and enjoyed the Pleasure of  
‘ being entertained in his Paradise-like Com-  
‘ pany. After which, we came together to  
‘ *Shajebanabad*, where I brought forth to his  
‘ View, and with the proper Ceremony pre-  
‘ sented to him, all the Treasure, Jewels,

† One of the ancient Kings of *Perſia*, remarkable  
for his Greatness and Power.

and precious Effects of the *Hindostan* Emperors; his Majesty, in Compliance with my Request, accepted of some: And out of the Greatness of his Soul, and abundant Humanity, in Regard to the illustrious Family of *Gourgan*, and the Honour of the Original Tree of *Turkan*, was graciously pleased to restore to me the Crown and Gem of *Hindostan*.

In Consideration of this Favour, which no Father shows to a Son, nor no Brother to a Brother, I make over to him all the Countries to the West of the River *Attok*, the Water of *Scind*, and *Nala Sunkra* which is a Branch of the Water of *Scind*: That is to say, *Peisbor* with its Territories, the Principality of *Cabul*, *Ghoznavi*, the mountainous Residences of the *Afghans*, the *Hazarijat* and the Passes, with the Castle of *Buckar*, *Sunkar*, and *Khoudabad*: The rest of the Territories, Passes, and Abodes of the *Chokias*, *Balluckles*, &c. with the Province of *Tatta*, the Castle of *Ram*, and the Village of *Terbin*, the Towns of *Chun*, *Sumawali* and *Ketra*, &c. Places dependent on *Tatta*: All their Fields, Villages, Castles, Towns, and Ports from the first

' Rise of the River *Attok*, with all the Passes  
 ' and Habitations, which the aforesaid Water  
 ' and its several Branches comprehends and  
 ' surrounds, as far as *Nala Sunkra*, where it  
 ' empties itself into the Sea : In short, all  
 ' Places Westward of the River *Attok*, and  
 ' those Parts, and Westward of the River  
 ' *Scind*, and *Nala Sunkra*, I have annexed  
 ' to the Dominions of that powerful Sov-  
 ' reign, that from henceforth his Agents and  
 ' Servants may enter upon and set about the  
 ' Management and the securing of the above-  
 ' said Territories, taking the Government  
 ' and Command of those several Places,  
 ' Tribes and Inhabitants into their own  
 ' Hands ; my Officers, Servants, &c. eva-  
 ' cuating the aforesaid Places, as being seve-  
 ' red from my Dominions, and entirely re-  
 ' nouncing all Right they have or might for-  
 ' merly have had to command, controul or  
 ' collect any Revenues there ; the Castle and  
 ' Town of *Lobry Bundar*, with all the  
 ' Countries to the East of the River *Attok*,  
 ' Water of *Scind*, and *Nala Sunkra*, shall, as  
 ' formerly, belong to the Empire of *Hin-*  
 ' *dostan*. Dated at *Shajebnabad*, the 4th of  
 ' *Mobirrim* †, 1152.

† The 2d of April, 1739.

A Per-

*A Personal Description and Character  
of Nadir Shah, which I had from  
the Gentleman who favoured me  
with the Account of his Exploits  
before his Expedition to India.*

**N**ADIR SHAH is about fifty-five Years, upwards of six Foot high, well-proportion'd, of a very robust Make and Constitution, his Complexion sanguine and inclining to be fat, but the Fatigue he undergoes prevents it; he has fine large Black-eyes and Eye-brows; and, in short, is one of the most comely Men I ever beheld. The Injury the Sun and Weather have done to his Complexion only gives him a more manly Aspect. His Voice is so uncommonly loud and strong, that he frequently, and without straining it, gives Orders to his People at above a hundred Yards Distance. He drinks Wine with Moderation, but is extremely addicted to Women, in which he affects great Variety, and yet never neglects his Business on their Account; his

Hours of Retirement among the Ladies are but few, seldom entering their Apartments before Eleven or Twelve at Night, and is up and in Public by Five in the Morning. His Diet is simple, chiefly Pillaw and plain Dishes ; and, if public Affairs require his Attendance, he neglects his Meals, and satisfies his Hunger with a few parched Pease (of which he always carries some in his Pockets) and a Draught of Water. In the Camp, or in the City, he is almost constantly in Public, and if not, he may be sent to, or spoke with by any Person. He musters, pays and cloaths his Army himself, and will not suffer any Perquisites to be taken from the Soldiers by his Officers, on any Pretence whatever. He has Monthly Accounts transmitted to him of the State of Affairs in all Parts of his Dominions, and holds a Correspondence with his several private Spies in every Place : Besides, in every Province and City there is a Person called *Hum Calám*, appointed to inspect into the Governor's Actions, and keep a Register of them ; no Affair of any Consequence can be transacted but in the Presence of that Officer, who, besides the Account the Governor is obliged to send Monthly,

Monthly, transmits his Journal by a separate Conveyance whenever he thinks proper, without permitting the Governor to peruse it ; he has no settled Salary or Gratuity for his Trouble, but is rewarded or punished just as *Nadir Shah* finds he deserves. This extraordinary Caution in a great Measure prevents the Governor's oppressing the People, or entering into any Conspiracies or Rebellions against him. He is extremely generous, particularly to his Soldiers, and bountifully rewards all in his Service, who behave well. He is, at the same Time, very severe and strict in his Discipline, punishing with Death those who commit a great Offence ; and with the Loss of their Ears, those whose Transgressions are of a slighter Nature ; he never pardons the Guilty of what Rank soever, and is highly displeased, if, after he has thoroughly examined the Affair, any Person presumes to intercede in their Behalf, before which they may give their Sentiments with Freedom.

When on a March, or in the Field, he contents himself to eat, drink, and sleep like a common Soldier, and enures all his Officers to the same severe Discipline, He is of so hardy a Con-

a Constitution, that he has been often known, of a frosty Night to repose himself upon the Ground in the open Air, wrapt up in his Cloak, with only a Saddle for his Pillow, especially when, upon an extraordinary Enterprize which required Expedition, he has been obliged to out-march his Baggage, by which Means he has fallen upon the Enemy when they least expected him. He is never happy but when in the Field, and laments the Time he is obliged to stay in a City to refresh his Troops, in which (as in all Things else) he uses the utmost Dispatch. His Meals are over in less than Half an Hour, after which he returns to Busines; so that the Servants who attend him standing are changed three or four Times a Day. He never indulges himself in any Kind of Pleasure in the Day-time, but constantly at Sun-set retires to a private Apartment; where, unbending himself at once from Busines, he sups with three or four Favourites, and drinks a Quart, or at most three Pints of Wine, behaving all the Time in the freest and most facetious Manner. In this private Conversation no Person is allowed to mention any Thing relating to public Busines; nor, at other Times, must

they

they presume, upon this Intimacy to behave with more Familiarity than their Equals. Two of his Evening-Companions happening to transgress in that Point, by taking the Liberty to advise him in Public, he immediately ordered them to be strangled, saying :  
 ' Such Fools were not fit to live, who could  
 ' not distinguish between *Nadir Shab* and  
 ' *Nadir Kuli*.' He has been very kind to those who please him in private Conversation, and behave with a becoming Decency and Deference in Public, where they are taken no more Notice of, nor have they any more Influence over him than others of the same Rank.

His Mother, who was living in the Year 1737, (at the Request of some who were attached to the Royal Family) intreated *Nadir Shab*, some Time after he had seized the King, to restore him, not doubting but his Majesty would make him sufficient Amends, by creating him *Generalissimo* for Life. He ask'd her ' whether she really thought so ? ' She told him, ' She did.' Upon which he smil'd and said, ' If I was an old Woman,  
 ' perhaps I might be inclined to think so too,  
 ' and desired her to give herself no Trouble  
 ' about State Affairs.'

He

He was married to *Shab Thamas*'s Aunt, the youngest Sister of *Shab Sultan Husein*, by whom, I heard, he had one Daughter. He has several young Children by his Concubines, and two Sons by a Woman he married in his Obscurity. The Eldest, *Reza Kuli Mirza*, is about twenty-five Years of Age. He was trained up from his Childhood in the Army, wherefrom a *Subaltern* he has been gradually advanced to the Rank of a General, and appointed Vice-Rey of *Perfir*, during his Father's Expedition to *India*. The second Son *Nesr Allah Mirza*, who is about twenty-one Years of Age, is nominal Governor of *Mushad* and the Province of *Khorasan*, having a Person to direct and manage for him.

His eldest Son, when he ranked as a Lieutenant, had only that Pay to subsist on, and in all other Stations had no more than his Commission entitled him to. His Father regarded him no more than he did the other Officers, and permitted him to associate with them, giving him to know, that if he was guilty of any Crime or Breach of Duty, he should be punished with as great Rigour as any of the rest. On his behaving well he not only promoted him, but increased his Paternal

ternal Affection for him. They who knew the young Man (for I never saw him) judge he'll make full as great a Figure in the World as his Father ; having given signal Proofs of his Courage and Conduct in several Battles, and of his great Abilities in other Respects while *Nadir Shab* was in *India*. By my private Advices from thence I'm inform'd, that he govern'd the Empire with great Skill, and kept every Thing quiet and easy until his Father's Return.

Among *Nadir Shab*'s extraordinary Faculties, his Memory is not the least to be admired, there being few Things of Moment that he ever said or did, but what he remembers ; and can readily call all the principal Officers in his numerous Army by their Names. He knows most of the private Men who have served under him any Time, and can recollect when and for what he punished and rewarded any of them. He dictates to one or two Secretaries, and gives Orders about other Affairs at the same Time, with all the Regularity and Promptness imaginable.

In Time of Action, I'm told, he is equally surprising, it being scarce credible how quick he is in discerning the Odds on either Side,

H h and

and how active in succouring his Troops. If any of his General Officers give Ground without being greatly over-powered, he rides up and kills him with a Battle-ax (which he always carries in his Hand) and then gives the Command to the next in Rank. In all the Battles, Skirmishes, and Sieges he has been engaged in (altho' he generally charges at the Head of his Troops) he never received the least Wound or Scar, and yet several Horses have been shot under him, and Bullets have grazed on his Armour.

I could relate many other remarkable Things that I have seen and heard of this great Hero, whose Actions already are sufficient to convince the World, that few Ages have produced his Equal. As he has performed such Wonders when he had hardly Money or Men, what may we not expect from him now he is possess'd of so immense a Treasure? 'Tis probable he may live thirty Years longer; and in that Space of Time, if his Designs are attended with the same Success he has hitherto met with, to what Pitch of Grandeur may not a Man of his unbounded Ambition and Courage arrive at?

A N I N -

A N  
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Exercise, fighting Elephants, and other Diversions. The Ceremonies and Manner of Marrying in the Royal Family ; their Rejoicings, Feastings, &c. The Names and Description of the different Sorts of Apparel, Ornaments, and Jewels used by the Men and Women at Court. The *Moghol's* Manner of holding a *Divan*, and receiving People, and the Obeisance and Honours they do him. His Method of employing his Time.

III. A full Account of the *Brabmin's* Religion ; their Books, and the Subject of them ; the several different Sects, and what Points they differ in ; with the whole Particulars of their Eating, Drinking, Marrying, Purifications, Worship, and burning when Dead. After which, follows an Account of the principal *Mahommehdan* Saints ; the Places they are buried in, and the Days that their Tombs are chiefly visitated. To the whole is added the remarkable Sayings of the Great *Moghol Akbar*, on sundry Subjects and Occasions ; and a short Account of *Abul Fazl*, and his Family, by himself.

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P O E T R Y, &c.

**S**H A H N A M A. I Vol. Fol. containing 60,000 Couplets of Verses. Composed by the Prince of Poets, *Molana Hossan Firdowsi*, Native of *Tous*, who, in Majesty of Stile, and Harmony of Numbers, has surpassed all who wrote in that Language.

The Subject is, The History and Wars of the ancient Kings of *Perſia*, until the Conquest of their Empire by the *Arabs*, in the Reign of *Jesdegerde Shekriar*.

There

There is a *Lexicon* prefixed to it, explaining all the difficult and ancient Words to be met with in the Book.

**KULIAT KHACANI**, or the whole Works of that famous Poet, *Afzal o'din Ibrahim Khacani ebn Al-al nijar al Shirwani*. It contains several Books on various Subjects.

*Shirreh Duan Khacani*. Being a Comment on one of *Khacani's* Books, call'd his *Duan*; explaining what seems mysterious and obscure. By *Mahomed Daud Alui Shadiabadi*.

**KULIAT Aibli**. The whole Poetical Works of *Molana Aibli Shirazi*. He is very much admired for a certain Sweetness and Smoothness peculiar to his Poems. It contains the following Books on various Subjects.

*Sebr Halal,*  
*Shama v' Purwana.*  
*Ketab Kussayd.*  
*Ketab Gbuzliât.*  
*Kussayd Mizoub.*

**KULIAT Jami**. The Works of the famous *Mullah Abd o' Rabman Jami*. Containing Twenty One Books, viz.

*Sefelit al Zabab*, 1st Tome.  
*Sefelit al Zabab*, 2d Ditto.  
*Sefelit al Zabab*, 3d Ditto.  
*Kessib Salman v' Absal.*  
*Tobfit al Aberar.*  
*Sejit al Abrar.*  
*Isof Zulikha.*  
*Leli Mujnoun.*  
*Kberad nama Secander.*

*Duan Avul.*  
*Duan Sani.*  
*Duan Salig.*  
*Riffalib Maimai Kobir.*  
*Riffalib Maimai Mottevissit.*  
*Riffalib Maimai Sagbir.*  
*Riffalib Maimai Aghur.*  
*Riffalib Arouz.*  
*Riffalib Kafia.*  
*Babaristan.*  
*Munjbiat.*  
*Mousica.*

DUAN KHOSRO. In Four Vols. A Book greatly esteemed in the *East*. It is on the Subjects of Divinity and Love; wrote in a Spiritual Strain, and is generally sung to Musick.

TOHFIT *al Irakan*; which is also one of the Books of *Kuliat Khacani*. It is a beautiful Poetic Description of several Rivers and Places, in *Perſia*, *Diarbeccr*, (or *Mesopotamia*) and *Arabia*.

*Iſof Zulikha*, or the Loves of *Joseph* and *Potiphar's* Wife. It is also comprehended in the Twenty One Books of *Kuliát Jami*.

*Delfowz nama.*      } Are both Poems on the Subject  
*Hal nama*              } of Love.

Duan Hafez. The Poems of *Mabommed Skuns o' din Hafez al Shirazi*. They are wrote in a sublime Stile, and a little mysterious. They are used in the *East*, as the *Sortes Virgilianæ* in *Europe*, and much credited on that Score.

SECANDER NAMA. The History and Actions of *Alexander* the Great. Composed by *Nizami*, in Verse.

SECANDER NAMA BEHRI. Ditto, more compendious, by another Hand.

METHNOVI *Manivi Moluvi*. By *Mahomed ben Mahomed ben al Hossein al Balkhi*, afterwards *al Roumi*. This Book, which is in great Esteem among the *Mahomedans*, is entirely on the Subject of Religion and Moral Duties.

KHOSRO SHIRIN. By *Nizami*. A Poem; celebrating the Loves of *Khosro* King of *Perfia*, and his beautiful Mistress *Shirin*.

NITEEJIH *al Tabbeb*.

SAKI NAMA *Zibouri*.

*Khlaſſib Bostan*. An Extract of *Sadi's Bostan*.

DUAN *Anvirri*. Being the Works of the famous Poet *Anvirri*.

DUAN *Peerzada*.

BIRZOU NAMA.

KUSSAYD KELIM.

TEMOUR NAMA. The History and Actions of *Temour*, in Verse. Dedicated to *Shah Thamas*.

KUDDRIT AL AÇAR *Ghazali Muſbaddi*.

NUKHSH BIDDEEIH. Ditto. Ditto.

## ETHICS, POLITICS, NOVELS, &amp;c.

**L**UVAMEH al Asbrack fi Makarem al Akhlaack. By Jani Mahomed ebn Alsaad Duani, and dedicated to Sultan Hossan Beg, Bahadr Khan. It is a Treatise of Moral Philosophy, containing Rules and Directions for tempering the Passions and Appetites; each Moral Duty, and vicious Habit, being fully treated of under their distinct Heads. This Book is divided into Three Sections. The First of which considers Man in Regard to his own Person singly, as a Member of Society, and what Duties are incumbent on him. In the Second, he is considered as the Head of a Family, and Rules laid down for his Management, in Regard to each of those whom he has under his immediate Care. In the Third, he is considered as Head or Ruler of a Society or Kingdom, and Directions laid down for his Government in that State. Towards the latter End are annex'd, *Plato's Instructions to Aristotle*; containing sundry excellent Advices: As also a Translation of the *Secret of Secrets*, or *Aristotle's Instructions to Alexander the Great*, regarding his Conduct in *Perse*, which, by Order of the Khalif Mamun, was translated from the Original Greek into Arabic.

AKHLACK Nafri. A Treatise on the same Subject, and disposed in the same Order, by Nafri o'ddin

*o' din Mahomed ben Mahomed ben Hossan al Toussi.*

DESTOUR *al Vizra.* The whole Duty of a *Vizir*, with proper Rules and Directions for his Management, in Regard to all Ranks of People, from his King to the meanest Subject. It is dedicated to *Emir Fakber o' din ben Hossan*.

AKHLACK *al Mohosjinin.* By *Mouta Hossan ben Ali al Kashfi*, and dedicated to *Sultan Hossain*.

A Treatise of Ethics; much esteem'd in the East. Divided into Forty Chapters, each treating of a different Head. The whole interpersed with pleasant and improving Narratives, adapted to the Subject.

AYAR *Danish.* The History of which Book is thus. The ancient *Brabmins* of *India*, after a great deal of Time and Labour, compiled a Treatise, (which they called *Kurtuk Dumnik*) in which were inserted the choicest Treasures of Wisdom, and the perfectest Rules for governing a People. This Book they presented to their *Rajabs*, who kept it with the greatest Secrecy and Care. About the Time of *Mahomed's* Birth, or the latter End of the VIth Century, *Noisbervan* the *Just*, who then reign'd in *Perſia*, discovered a great Inclination to see that Book: for which Purpose, one *Burzuvia*, a Physician, who had a surprising Talent in learning several Languages, particularly the *Sanskrit*, was introduced to him, as the properest Person to be employed to get a Copy thereof. He went to *India*; where, after some Years Stay, and great Trouble, he procured it. It was translated into the *Pehluvi* Language by him, and *Buzrumebr* the *Vizir*. *Noisbervan* ever after, and all his Successors the *Perſian* Kings, had this Book

in high Esteem, and took the greatest Care to keep it secret. At last, *Abu Jaffer Munsour Zu Nikky*, who was the Second Khalif of the *Abassi* Reign, by great Search, got a Copy thereof in the *Pehlvi* Language, and ordered *Imám Hoffan Abdal Mokaffa*, who was the most Learned of that Age, to translate it into *Arabic*. This Prince, ever after, made it his Guide, not only in Affairs relating to the Government, but in private Life also.

In the Year 380 of the *Hegira*, *Sultan Makhmud Ghazi* put it into Verse. And afterwards, in the Year 515, by Order of *Bheram Shab ben Massaud*, that which *Abdal Mokaffa* had translated, was re-translated into *Perſic*, by *Abul Mala Naffer allab Mustofī*; and this is that *Kulila Dumna*, which is now extant. As this latter had too many *Arabic* Verses, and obsolete Phrases in it; *Molana Ali ben Hoffein Vaez*, at the Request of *Emir Sobéli*, Keeper of the Seals to *Sultan Hoffein Mirza*, put it into a more modern Stile, and gave it the title of *Anuar Sobéli*.

In the Year 1002, the Great *Moghul Jalal o' din Mahomed Akbar* ordered his own Secretary and *Vizir*, the Learned *Abul Fazl*, to illustrate the obscure Passages, abridge the long Digressions, and put it into such a Stile as would be most familiar to all Capacities; which he accordingly did, and gave it the Name of *Ayar Danish*, or the Criterion of Wisdom.

**ANUAR Sobéli.** An Edition of the same Book, wrote in *Sultan Hoffein's* Time.

**KULILA DUMNA.** The Edition wrote in 515, by *Bheram Shab's* Order.

AÇAR Asmunt, or the Vestiges of Chastity. A Novel. In which the Author has given the Character of a virtuous chaste Woman.

TOUTI NAMA. By the famous Nakhshebi. In this Book, the whole Discourse is feigned to have passed betwixt a Parrot and her Mistres, whose Husband had gone a distant Voyage. In which the artful Tricks and Ingratitude of Women are laid open by a Relation of several curious and surprising Intrigues, which the Parrot relates every Night, in order to divert the Time, and bring on the Morning, to prevent her going to her Gallant, until her Husband's Return.

Dowzd v KAZZI, or the *Thief and the Judge*. Being a Dispute betwixt the *Kazzi* of Bagdad, and a Thief, who had laid Hold of him as he was going out to his Country Garden, about an Hour before Day-light. The Thief happens to prove too hard for the *Kazzi*; for he cites more Passages from the *Koran*, to justify his robbing him, than the *Kazzi* can well answer.

MIRHAVERAT. Rules and Directions for behav-ing in Company, with a Relation of several fa-mous Repartees, witty Answers, and inoffensive Jests; with a Collection of Proverbs, and the best Passages out of the most eminent Poets, on the several different Subjects that can happen in Con-versation.

NEGARISTAN. By *Mayin Jouini*, in the Time of Sultan *Abouseyd Babadr Khan*. Dedicated to his *Vizir Mahomed Rischid*. It is wrote in a beautiful Stile. It contains some Hundreds of very pleasant and improving Relations, which are true

true in Fact, and regarding each of the following Heads, *viz.*

- I. A virtuous Disposition.
- II. Abstinence, and Self-Denial.
- III. Humanity towards our Fellow-Creatures.
- IV. Love and Friendship.
- V. Council and Advice.
- VI. Greatness of Soul, and Mercy.
- VII. The many Advantages arising from the Knowledge of Arts and Sciences.

*KESSIH Kamroup.* A fine Novel. Wrote by *Heimit Khan ben Islam Khan Alumguiri.*

*Tokim al AKHLACK.* A Treatise of Ethics; digested into a very regular Method.

*PUND NAMA.* A Treatise, containing several good Instructions: By *Sbekh Ferid otar.*

### ARTS, SCIENCES, &c.

**D**ANISH NAMA é *Jeban.* A Treatise of *Physics.* By *Ghyath o' din Ali ebn Ali Emiran al Hosseini, al Isfahani.* It is divided into Ten Sections, Twenty Divisions, and an Appendix; which treat of the following Subjects.

The Universal Intelligent, and Universal Soul.  
The Heavenly Bodies; their Order, the Time  
and Manner of their Revolutions.

Concerning the Elements.

Concerning a Body.

Of a Simple and Compound Body.

That there is no *Vacuum.*

The Theory of Vapours, Exhalations, Wind,  
Clouds, Rain, Snow, Hail, Dew, Thunder,  
Light-

Lightning, falling Stars, Redness of the Sky about the Horizon, several Suns appearing at once, Rain-bows, Halo's, Earthquakes; Sounds, Wind, and Fire, coming out of the Bowels of the Earth; Springs, Fountains, Hills, &c.

Produce of all Sorts of Minerals, Stones, &c.

Reason of their different Weights, Colours, Tastes, and what Planets govern each.

Vegetables; their Theory, Production.

Account of the Vegetable Soul, and its Faculties.

Production of Brute Animals; Account of their Soul, and its Faculties.

Creation of Man; Account of his Intellectual Soul, Faculties, and his Form.

Account of the Continuance of Production.

The Production of Animals by Generation, the Manner and several Degrees of the Formation of a *Fœtus*, its Position in the Womb, its Birth, and the Causes of Male and Female.

Account of the outward and inward Senses; where they differ in Man and Beast; how Objects strike the Senses and Mind.

Of the Immortality of the rational Soul.

Of Misery and Happiness.

Of Predestination and Providence.

That it is possible a Man may be inform'd of hidden Things, and what is not to be perceived by the Senses, both in Sleep and awake, and the Manner thereof. In Seven Discourses.

Of Dreams, and the several Sorts of them.

Of Inspiration, Prophecy, and the Degrees of Prophets, Miracles, Sorcery, Magick, an Evil Eye, &c. and living by little or no Food.

Of Opticks; the Theory of Sight, Light, and Colours.

Proving the Earth and Water to be of a Spherical Form.

Geographical Definitions and Paradoxes.  
*Abu Ali Sina's Advice.*

A Treatise of Anatomy ; with the Use and Functions of the several Parts.

*Mijmoub TEB v' Gherib.* By *Isof ben Mahommed ben Isof al Tabib.* Dedicated to the Great *Moghbol Neffir o' din Mahommed Hemaiun.* Containing,

*Hefz Sebt,* or Rules for the Preservation of Health, in Regard to Eating, Drinking, Exercise, Rest, &c.

Names of Medicines, in the *Indian Language.*

*Jameh al Fovaeed,* or an Account of all Diseases incident to the several Parts of the Body, from the Head downwards ; with Remedies for each. Cures for venomous Bites.

Receipts and Remedies for several Diseases. In Verse.

*Dir ANASIR v' bavaſha.* Concerning the Four Elements, and Five Senſes.

*RISSALIH fovaed al Sabian;* or Instruction to Youth.

*MIJMOUH al Fazael dir elum Najum v' Abkam.* A Treatise of Astronomy and Astrology ; chiefly according to the *Indian Method.* By *Mahommed Fazel ebn Molana Abdal Shuckour.* Dedicated to *Shab Jekan.* Divided into 159 Chapters.

*RISSALIH dir Marefet Astrolab.* Concerning the Use of the Astrolabe.

*RISSALIH Heyit.* A Treatise of Geometry.

*RISSALIH Hiffab.* Of Arithmetick.

HISSAB

HISSAB *aibl Tinjum*. The Accounts used by Astro-nomers.

DIR MUSSAHIT. Mensuration of Superficies's, Solids, &c.

TAKHLIS *al Moflab*. In Arabic.

AROUZ. The Method of composing Verses of all Kinds,

REML, or Geomancy.

These Eight Treatises by *Abdalwabid Gilani*.

KHAFIAH *Aflatoun fi elum adad*. In Arabic. By Shekh Malek Moghrebi.

ELUM *Munazerib*, the Art of Disputing and Pleading.

ELUM *Hissab*, of Arithmetick, &c.

AL GEBR v *Mokabla*, of Algebra.

ELUM *Duvavîn*, the Method of writing the best Stile; with Quotations from the most approved Authors, on several Subjects.

ELUM *Bideeib*, The Art of Composing and Ranging the several Parts of a Discourse in the best Manner.

ELUM *Mitbal*.

ESTIARIH *ou Elum Bayan*. By Molana Ajam o'din.

ELUM *Ziraet*. A Compleat Treatise of Husbandry and Gardening; wherein is set down the proper Season and Manner of managing all Kinds of

Grain, Fruit-Trees, Greens, &c. The Prognosticks of the Weather; with an Account of the Physical Uses of the different Fruits and Herbs; how to destroy or drive away all Kinds of Vermin, or hurtful Reptiles; with the Method of making Wine.

MIZAN.

AJINASS FEAL.

PANJH GUNJH.

NEHV Zeriri.

MESBAH.

SHIRREH *Moula Jami.*

These Six Books are the Rudiments, Grammars, &c. that are necessary, in order to read, write, and pronounce the *Arabic* Language.

Seb RISSALIH é Tírandazi. Three different Treatises on the Art of shooting with Bows and Arrows; with the Method of making Bows, and all Kinds of Arrows. The Art of Shooting on Horseback, at full Speed, either forwards or backwards.

ZEECH Ulegb Beg. By *Mabommed Mirza Ulegb Beg*, Grandson to *Temour*. It contains the different *Æra's*, and Manner of counting Time, in all Places. The Festivals and remarkable Days, as all the different Nations hold them. The *Chinese* Computation of Time, and their *Æra*; with a Treatise of Astronomy and Astrology.

Dir KHAVASS *Chowb Chini, Cha, v Koava*. A Treatise on *China-Root*, Tea, and Coffee; explaining the Natures and Physical Uses of them; with the Method

Method of preparing each, especially the *China-Root*, when used as a Diet-Drink in the *Enjt*.

RISSALIH *Munték*. A Treatise of Logick.

RISSALIH *Heyit*. Of Geometry, and the Doctrine of the Sphere.

RISSALIH *Arouz*. Another Treatise on the Art of making Verses.

*Dir ELUM Khutt*. The Rules for writing the *Persian* Characters.

FARS NAMA. Wrote by *Nizam o'din Ahmed*, at the Command of *Sbab Abass* the 11d. It is a Treatise on Horses; the Method of Riding and Managing them; the Marks by which they are known; with Receipts for all the Diseases incident to them.

ANIS al *Ashkain*. The Method of reading and understanding the *Persian* Poets, and discovering the Beauties in them.

JUVAHR NAMA. A Treatise on all precious and valuable Stones, from the Diamond to an Agate; the Places they are found in; with the Method of understanding them, and the Prices of each.

TOKVIM *farsi*. A *Persian* Almanack.

DESTOUR al *amul*. Containing an Account of the Great *Moghol's* Revenues from each Province in general, and each Town and Village in particular, throughout the Empire; with a List of all the Posts, Offices, &c. therein.

HEELHA *Ismaeli* (or, *Al alat alrouhaniat*) A Book of Machinery, containing about 300 Figures. It was composed by *Aboulizz Ismael al Gezeri*, and is divided into six Parts.

Part I. Of strange Clocks and *Clepsydras*.

II. Vessels of a strange Structure.

III. Musical Instruments.

IV. Hydraulick Engines and Machines for raising weighty Things from deep Places.

V. Vases for Drinking, Plates, &c.

VI. Several Sorts of Machines.

wrote in Arabic, and dedicated to  
*Kara Erslan al Ariki.*

### DICTIONARIES, VOCABULARIES, &c.

**F**ARHANG *Jebanguiri*. By *Mir Jemal o'din Hofsejn Anjou ebn fakbr o'din Hossan*. Dedicated to the Great *Mogbol Nour o'din Mabommed Jebanguir*. 'Tis compiled from Forty Eight different Dictionaries, and contains all the Words modern or ancient, that properly belong to the *Perfic* Language, with their true Vowels, and their several Significations; each Signification authorized by a Quotation from some eminent Author. The Introduction is divided into Twelve Sections, relating to the several Changes the Letters and Words have undergone, the Syllables and Words that are added for Ornament in Writing; with a Copious Grammatical Dissertation, necessary to be perused, for the more perfect Knowledge of the *Perfic* Language; with an Appendix, explaining

## Oriental MANUSCRIPTS. 29

ing those Words of the *Zend*, which are not to be found in the Body of the Book.

LETAEF *al Loghat*. By *Abdal Leif ben Abdallah Kobir*. A Dictionary in great Esteem.

FARHANG *adat al Fazla*. By *Kazzi Khan Pedr Mahammed Deblui*; known by the Name of *Bed-barval*. It contains chiefly the ancient *Perſic* Words.

AKD *al Juvabr*. A Vocabulary.

LOGHAT *Arabi, Farſi, v Turki*, Ditto.

NISSAB *Sabian*, Ditto.

FARHANG *Ifſi*.

ALFAZ *Advia*. By *Nour o'din Mahammed Abdallah Hakim Ain al Muluck Shirazi*. Dedicated to the Great *Moghol Shahab o'din Mahammed Shab Jehan*. It explains, in an Alphabetical Order, all Drugs, and Medicines; their Qualities, Virtues, Doses, &c. with the Names of each, in the *Arabic, Perſic, and Indian Languages*. To which is added, an Appendix, fully treating of Bezoars, Mummy, *China-Root*, Tea, Coffee, and Tobacco.

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### LETTERS, FORMS OF WRITING, &c.

INSHA, *Abul Fazl*. In Three Tomes. Being Copies of all the Letters wrote by the Learned *Abul Fazl* (Secretary and *Vizir* to the Great *Moghol Jilal o'din Mahammed Akbar*) in his Master's Name, to the several Kings and Powers he cor-

responded with. They are reckoned the best writ of any Thing in that Language.

**INSHA *Ijof*.** Rules and Precedents for writing to all Degrees of People, from the King to the meanest Subject. Also Forms of all Kinds of Writs, Bonds, Receipts, *Firmâns*, Conveyances, Petitions, &c.

**INSHA *Harkerrin v Burbemun*.** Containing the same as *INsha Ijof*.

**JINAB *Abuvi*.** Forms of Letters to Parents, Relations, &c.

**INSHA *Khot Niskh*.**

**SEHÎFA SHAHI.** By *Hossein ben ali al Vaez al Kassfi*. Dedicated to *Sultan Hossein*.

It contains Rules and Precedents for writing to Princes, and all Ranks of People, in the most elegant Manner, and in so regular and well-disposed a Method, that Persons of an ordinary Capacity, with moderate Application, may soon attain to a very good Stile in that Language.

With several Copies of *Perſic* and *Arabick* Writings, by the most eminent Masters that have been in *Perſia*, *India*, or *Tartary*, for the Two last Centuries.

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## DIVINITY.

**T**WO KORANS.

**TAFSIR *Bedavi*.** *Bedavi's* Comment on the *Koran* in *Arabic*.

TAFSIR

TAFSIR *Hosseini*. *Hossein Vaez* his Comment on the *Koran* in *Perfic*.

TAFSIR *Kashani*. A large Comment on the *Koran*, according to the *Schias* Doctrine. By *Fatteb Al-lab ebn Shuckr Allah al Kashani*. In Two large Folio Volumes. The Two first Comments are according to the *Sunnis*.

MUISKAT. A Book containing all the authentic Traditions of *Mahomed*, in Regard to Points of Faith, Worship, &c. and what is not determined in the *Koran*, whether by Inspiration, or as his own Opinion, which are called *Abadiç*, *Koddissi v Nebvi*.

SHIRREH *Sourat al Zoba*. Explanation of the *Sourat al Zoba*, (a Chapter of the *Koran* so called) By *Baba ben Mahmud, ben Ibrahim*.

ORAD. Prayers for all the Set-Times of the Day and Night. By *Shekk Mabomed ebn Ibrahim al Kadri*.

ORAD *Mauzm*. *Mabomedan* Prayers for the different Festivals, Fast, Months, &c.

TOKMÎL *al Iman v Tokviet al iekan*. An Explanation of all the Articles of Faith in the *Mahomedan* Religion. By *Abdalkuck ben Sef o'din al Turk al Dehluvi al Bokhari*.

AL MOTMED *fil Motkad*, or *Akaed Toreishi*. Dedicated to *Silgar Sultan Atabak*. It is divided into Three Parts, and each of these Parts into Ten Chapters.

Part I. Concerning a Belief and Faith in God.  
II. Ditto

- II. Ditto in the Angels, Reveal'd Religion, and the Prophets.
- III. Ditto, other particular Points ; such as are most consentaneous to the true Orthodox and primitive Faith.

RISSALIH *Shok afza*. A spiritual Work, by *Othman Birgi ben Albedad*.

KUNZ *al fovaed w Shirreb al Akaed* ; of the same Nature as *Tokmil al Imân* in Verse.

AITKAD NAMA : upon the same Subject. By *Molana Abd'rabman Jami*.

KHAVASS *Sourâiba*. The Properties of each Sourat, or Chapter in the *Koran*, in Verse.

MIRAT *al Akbra*, concerning the Resurrection and last Judgment. Wrote in Arabic, by *Shekk Abd'rabman*, and translated into Perfic, by *Mahomed Ghani ebn Shekk abdal Ghofour*.

JAMEH ABASSI. A Collection of the *Mahomedan* Civil and Ecclesiastical Laws, according to the *Schias*. By *Baba o'din Mahomed Aumli* ; dedicated to *Shab Abass*. In Twenty Parts ; and each of these Parts divided into many Sections and Chapters.

Part. I. Purifications of all Kinds.

II. Prayers ; their Forms, Times ; what are necessary and supererogatory.

III. *Zikât*, or what is set aside of one's Effects for charitable and religious Uses.

IV. Fasts, Festivals, &c.

V. The whole Ceremony of a Pilgrimage to *Mecca*.

VI. Alms,

- VI. Alms, appropriating to pious Uses, Charity, and freeing Slaves, fighting with the Infidels; its several Laws and Rules.
- VII. The Visitation of *Mahomed*'s, *Mortisa Ali*'s, and the *Imâms* Tombs; with the Days of their Births and Deaths.
- VIII. Concerning Promises, Vows, Oaths, and the Performance of them.
- IX. Buying, Selling, Sureties, Pledges, and Partnership.
- X. Hiring, Renting, Lending, Pawning, and appointing Agents.
- XI. Marrying for ever, and for a limited Time; with all its Laws and Rules.
- XII. Divorces, and Rules.
- XIII. The Laws of Hunting, and all Sorts of Game.
- XIV. Killing of Animals for Food; what are lawful and forbidden.
- XV. Laws and Rules of Eating, Drinking, and Cloathing.
- XVI. Law-Suits, Cases of Equity, and how they are to be decided.
- XVII. Concerning Contracts and Last Wills.
- XVIII. Sharing of Heritages, Legacies, &c.
- XIX. The Punishments that are by Law inflicted on Theft, Adultery, Fornication, Sodomy, &c.
- XX. The Price of Blood for Murder, maiming, wounding, being bit by one's Dog, &c.

FEKIH *Mazhab* *buck Ayim Mafoumin*. In Eighteen Parts, and each Part divided into many Chapters and Sections, on the above Subject, according to the *Schias*.

MUJMOUH KHANI. A Book of the *Mahomedan* Civil and Ecclesiastical Law in all its Branches. By *Kumal Kr m.* Dedicated to *Beberam Khan.* At the latter End is a Calculation of what Number of Letters of each Sort there is in the *Koran.*

KHLASSIT AL FEKIH. A compleat Body of the *Mahomedan* Civil and Ecclesiastical Laws, according to the *Sunnis*, as regulated by *Abul Hani-fa*; and wherever he differs from the other Three *Malek, Shafi, and Hanbal*, Notice is taken thereof. These Four last Books are what the *Muftis* and *Kazzis* are guided by, in whatever they decide or determine; and what directs all sorts of People, as to their Purifications, Prayers, and all other Rites and Ceremonies of their Religion.

KHOTBAH. A Form of the Harangue spoke by the *Mullab* on every *Friday* in the *Mosques*, wherein the Prince who governs is mention'd and pray'd for.

JEBAN ARA BEGUM, Sister to *Auring-zebe*, her History of the *Ajmr* Saints.

LUVAYIH TOHID. By *Molana Abdo' Rabman Jami.* Being a Treatise of the *Tusvuff* Religion, or the Eastern *Quietism*. With Rules how to acquire a Habit thereof.

DIR MAZHUB ARAMIN. A Treatise wrote by an Armenian Priest, who turned *Mahomedan* in *Shab Hossein* King of *Perse* his Time, or 1123 of the *Hegira*; in which he endeavours to expose the *Christian* Religion, as practised by the *Armenians* and *Roman Catbolicks*, by quoting several Parts of their *Missal*, and describing their Forms of Worship. It is dedicated to *Shab Hossein*.

Oriental MANUSCRIPTS. 35  
The ZEEND of Zeratusht, in the ancient *Perſic* Cha-  
racter.

A TRANSLATION of all the Remains of Zeratusht,  
or Zoroaſter, into *Perſic*; with several other Pieces,  
as follows.

Liturgy of the antient *Perſians*.

Concerning Women, Heaven and Hell.

Dialogue betwixt *Minukherad* and *Ormisd*.

Account of the antient Kings.

Account of the ſeveral Books of their Religion,  
before they were destroyed by *Alexander*, and  
what was the Subject of each.

Zeratusht's Conference with *Ormisd*.

Account of the firſt peopling of the Earth;  
with the ſeveral Excellencies peculiar to the  
Month *Firvirdin*.

Concerning the Soul and Death.

Account of the Creation.

*Ormisd* and *Aberman*, the Two Principles.

The Guardian Angels.

Religion explain'd.

Explanation of ſome Terms used in their Re-  
ligious Offices.

Concerning the Existence and Nature of a De-  
ity.

Explanation of the 101 Names of GOD.

Of the Nature of Sin, neceſſary good Works,  
Works of Supererogation, Charity, Obedience,  
&c.

State of the Bleſſed in Heaven, and Wicked  
in Hell.

Resurrection, and laſt Judgment.

*Daftan Noijber*- History of thoſe and the pre-  
van, } ceding Times, intermix'd

*Furruknama*, } with Morality.

*Daftan Mirghou Zin*.

*Ardaverafnama*.

Letters from the *Gebers* in *Persia* to those in *India*.

Of the Good Angels Assistance, and the Evil's Resistance.

Account of *Zeratusht*'s Conference with God, in Regard to the Soul; the several Kinds of Sin, Women, Worship, Religion; the Worship of the Fire; *Gurasp*'s Soul; State of the Blessed and Wicked. A Prediction.

Of Marriage; Purifications of Women; Offices to the Dead; Religious Duties; the Merits of each explain'd.

How particular Angels preside over every Action.

The *Chakanbars* and Festivals to be observed.

The Ceremony of the *Kufi*.

Continuance of the World; the Resurrection, its Manner, the Method of Judgment and Punishment; how the Soul is disposed of after Death.

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*Mar nama*.

*Mudit Dunia v' ajaebha*.

Explanation of a Confession of Sins.

Prayers, &c. to be used in setting out on a Journey, or commencing any Work.

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Several Questions and Answers relating to Cases in Religion and Law.

Rules in Eating, Drinking, &c.

Worship of the Sun and Fire.

Another Conference of *Zeratusht*'s with God.

*Abkam Hakim Jamasp*, concerning several Things in the Time of *Gurasp*.

Predictions concerning the latter Times.

Account of the ancient Kings.

Prayers of sundry Sorts.

Poems on the Months, and their Guardian Angels.

Form and Method of Bathing and Purification.

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Five Brabmin Almanacks, from the Year 1739, to 1743.

Three Eclipses, as calculated and drawn out by Shri nāt Veāz, a Brabmin, at Cambay.

TIRJUMMA *Jowg Vifſht*. A Translation of the *Jowg Vifſht*, from the Original Sanskerrit, (the Brabmin's Language) into *Perſic*. It treats of the Vanities of the World, and what Happiness attends a true Retirement from it.

TIRJUMMA *Bhagvit Gita*. A Translation into *Perſic*, of the *Gita*. This Book the Brabmins call, *The Marrow of the Veda*. It gives a Light into the most mysterious Part of their Religion, and explains the Substance of the *Veda*.

MUJMAH *al Babrain*, (i. e. the uniting of both Seas.) A Treatise wrote by Sultan Dara Shekowh, eldest Brother to *Auring-zebe*; in which he endeavours to reconcile the Brabmins Religion with the *Mahomedan*; citing Passages from the *Koran*, to prove the several Points. It was his writing this Book, and conversing so much with the Brabmins, that chiefly lost him the Empire; for *Auring-zebe* made a Pretence of that, and consequently had all the bigotted *Mahomedans* to join him.

The GOSPEL of *Geronimo Xavier*. — In April 1582.  
The Great Moghol *Filal o'dn Mahomed Akbar*  
(who

(who was fix'd to no Religion) wrote a Letter to the King of *Portugal*, by *Seyd Mazuffer*, desiring to send him a Translation of the Scriptures into *Arabic* or *Perſic*; and at the same Time, one who was capable of explaining to him the *Christian* Religion. — One *Geronimo Xavier*, a *Jefuit*, and Relation to the famous *St. Francis Xavier*, was appointed for that Purpose, who having learned the *Perſic* Language (as he says) in the Space of Eight Years, with the Affiſtance of *Molana Abdal Settar ben Kafsum Labori*, composed this Book, and preſent-ed it to the *Moghol* in April 1602.

The *Moghol's* Letter, which is curious in its Kind, is to be found in the first Volume of *Inſha Abul Fazl*. This Manuscript is the Original one that *Xavier* preſent-ed to the *Moghol*.

F I N I S.

